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THE

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Books on Egypt and Chaldaea

THE EGYPTIAN HEAVEN AND HELL

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LITT., D.LIT.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

VOL. I.

THE BOOK ÀM-ṬUAT

WITH 180 ILLUSTRATIONS

LONDON
KEGAN PAUL, TRENCH, TRÜBNER & CO. LTD.
DRYDEN HOUSE, 43, GERRARD STREET, W.
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NOTE

This volume is the first of a series of three volumes which treat of the Egyptian Heaven and Hell. It contains the complete hieroglyphic text of the Book Ȧm-Ṭuat, with translations, and reproductions of all the illustrations. A series of Chapters dealing with the origin and contents of Books of the Other World, with prefatory remarks, and a full index to the whole work, will be found in the third volume.

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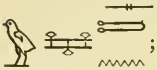
ERRATA

P. 32, l. 1, for "phallus" read "Ass"; p. 60, l. 13, for "Hon" read "Hou"; *ibid.*, l. 19, for "confieh" read "coufieh"; p. 70, l. 7, for read ; p. 81, l. 6, for read  ; p. 139, l. 3, for "Thepḥet-Åsȧr" read "Thepḥet-shetat"; p. 256, l. 3, for "Then-neteru" read "Kheper-kekiu-khāu-mestu."

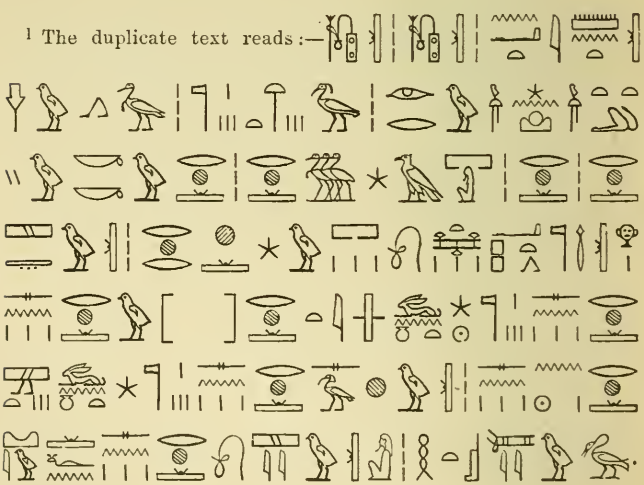
THE BOOK ȦM-ṬUAT

THE TITLE OF THE WORK

"THE WRITINGS AND THE DRAWINGS OF THE HIDDEN
"PALACE WHICH APPERTAIN TO THE SOULS, AND THE
"GODS, AND THE SHADOWS, AND THE SPIRITS, WHICH
"COMPOSE THE BEGINNING OF THE HORN OF ȦMENT,
"OF THE HORIZON OF ȦMENT, [WHICH IS] THE UTMOST
"BOUNDARY OF THE THICK DARKNESS OF THE HORIZON OF
"ȦMENTET, CONTAINING THE KNOWLEDGE OF THE SOULS
"OF THE ṬUAT, AND THE KNOWLEDGE OF THE SECRET
"SOULS, AND THE KNOWLEDGE OF THE DOORS AND
"THE WAYS THROUGH AND ON WHICH THE GREAT GOD
"JOURNEYETH, AND THE KNOWLEDGE OF . . . . . .,
"AND THE KNOWLEDGE OF THE HOURS AND OF THEIR
"GODS, AND THE KNOWLEDGE OF THE JOURNEYINGS OF
"THE HOURS AND OF THEIR GODS, AND THE KNOWLEDGE
"OF THE FORMULAE [WHICH THEY SAY] TO RĀ, AND
"THE KNOWLEDGE OF THE SPEECHES WHICH HE MAKETH

"TO THEM, AND THE KNOWLEDGE OF THE GODS WHO "PRAISE HIM AND OF THOSE WHO EFFECT DESTRUCTION."

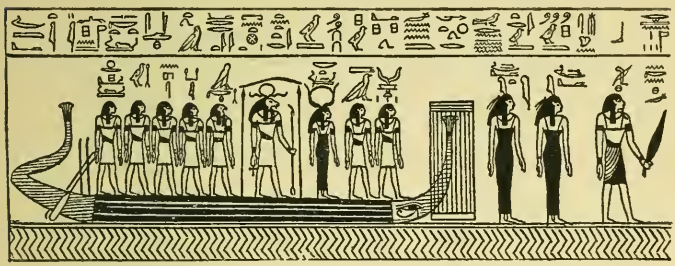
[1] The duplicate text reads:—



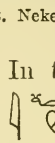
CHAPTER I.

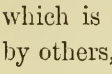
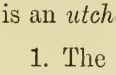
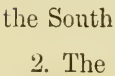
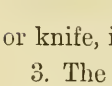
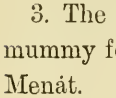
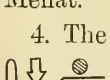
THE FIRST DIVISION OF THE ṬUAT, WHICH IS CALLED NET-RĀ.

In the scene that illustrates the First Division of the Ṭuat, which is passed through by the Sun-god during the First Hour of the night, we see that the centre of the middle section is divided lengthwise into

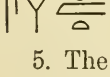


The Boat of Âf, the dead Sun-god. Maāti goddesses. Neken-f.

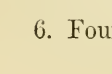
two parts by a river which flows along it. In the upper part is the boat of the dead Sun-god Âf,  , who is in the form of a ram-headed man; he wears a disk upon his head, and stands within a shrine in the Sektet boat, i.e., the boat in which the god travels

from noon to sunset. In front of the shrine in the boat stand the three deities, Âp-uat, , Sa,  , and the "Lady of the Boat," , who wears on her head a disk and horns. Behind the shrine stand five gods, each having the head of a man; the names of the first four are Ḥeru-Ḥekenu,  , Ka-shu,  , i.e., the "double of Shu," Nehes,  , i.e., the "Look-out," and Ḥu,  , and the fifth is the Steersman Kherp,  . On the high prow of the Sektet boat hangs an object which is said to be a carpet by some, and a reed mat by others, and on the side, near the curve of the prow, is an *utchat*. In front of the boat march:—

1. The two goddesses Maāt, the one representing the South of Egypt, and the other the North.

2. The god Nekent-f,  , who holds a spear, or knife, in his left hand.

3. The god Khenti Âmentet, bearded, and in mummy form, and wearing the White Crown and the Menât.

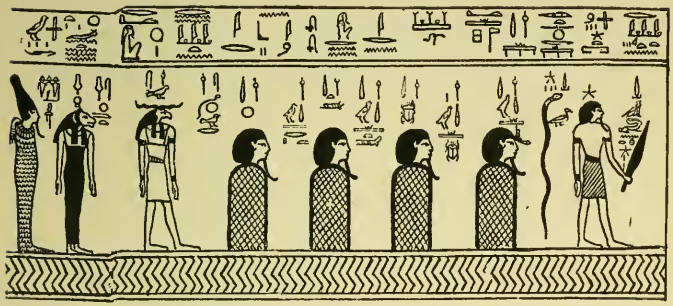
4. The god Sekhet, or as it is written here Sekhmet,  , lioness-headed.

5. The god Seḥetch-ur, , ram-headed.

6. Four Terms, the first of which is called Ut-meṭu-Rā,

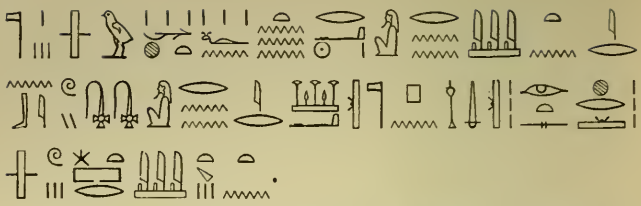
, the second UT-MEṬU-TEM, , the third UT-MEṬU-KHEPERÀ, , and the fourth UT-MEṬU-ÂSÀR, .

7. The leader of the company, who is called TCHA-UNNUT, ; by his side is a serpent, called SA (?), that stands on his tail.



The gods Khenti-Âmentet, Sekhet, Sehetch-ur, the Four Terms, and Tcha-Unnut.

This scene is explained by the horizontal line of inscription written above it, and the hieroglyphic text, based on the editions of Lefébure and Champollion, reads :—

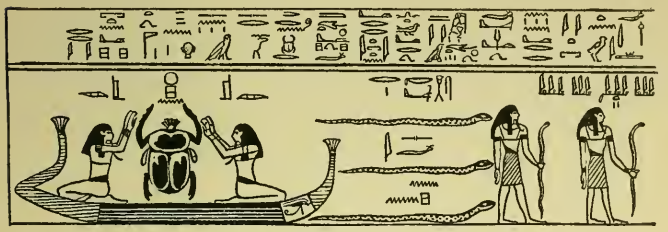


"The name of this Field is 'MAĀTI.' This god "arriveth in the SEKTET BOAT, he maketh a way "through the Court of this city, which is two hundred "and twenty measures in length, which he travelleth "through to URNES. He passeth through the water, "which is three hundred measures in extent, and he "bestoweth the fields upon the gods who follow him. "NET-RĀ is the name of this Field, ÀRNEBÀUI is the "name of the guardian [of this Field]. This god "beginneth to declare in this region the words which "perform the destinies (?) of those who are in the "Ṭuat."

In the lower part of the middle section of the scene we have another boat, in the centre of which is a beetle; on one side of the beetle is a god with his knees in the direction of the prow of the boat, but having his head turned behind him and his hands raised in adoration of the beetle, and on the other is a god who also has his hands raised in adoration of the same object. The legend reads [1], i.e., "the coming into being of Osiris"; as the boat has

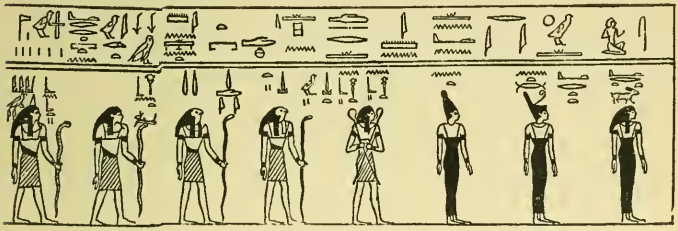
[1] For *kheper en.*

no reed mat or carpet hanging from the prow, we may assume that it is intended to represent the Āṭet or Māṭet Boat, i.e., the boat in which the Sun-god travelled over the sky from sunrise to noon.



The Boat of the Birth of Osiris, with serpents and gods.

In front of the boat glide three serpents, which are called SEK-RE, , SEFÁ, , and NEPEN, , and in front of these march four man-headed

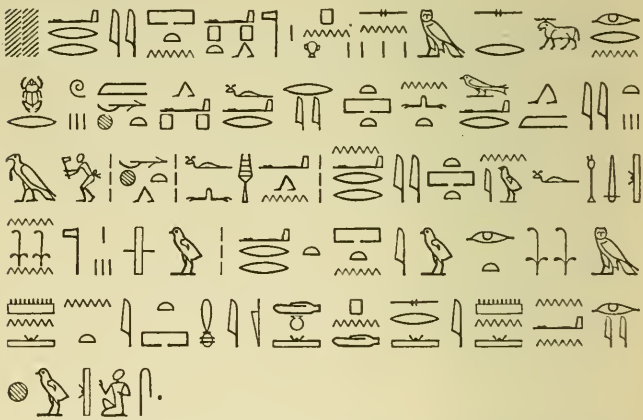


Gods in the procession of the Boat of the Birth of Osiris.

gods and two hawk-headed gods, each with a serpent in his left hand, a god called NĀBTI, , who holds a crook in each hand, NET, or NEITH, goddess

of the South, NET, or NEITH, goddess of the North, and the goat goddess ĀRTET, . The two hawk-headed gods are called TCHATUI, , and MEṬI, , and the four following gods ĀBENTI, , BENBETI, , SEKHTI, and SEKHET (?), .

The explanation of this scene is given by the horizontal line of hieroglyphic text written above it, which reads:—



"[The god cometh to] this Court, he passeth through it "in the form of a ram, and he maketh his transformations "therein. After he hath passed through this Court, "the dead who are in his following do not [go with "him], but they remain in this Court, and he speaketh

"words unto the gods who are therein. If copies of "these things be made according to the ordinances of "the hidden house, and after the manner of that which "is ordered in the hidden house, they shall act as "magical protectors to the man who maketh them."

In the upper register are the following:—

I. Nine apes, who are described as "the gods who open the gates to the Great Soul," . Their names are:—1. UN-TA, . 2. BA-TA, . 3. MAA-EN-RĀ, . 4. ÁBTA, . 5. ÁBÀBEN, . 6. ÁKEN-ÁB, . 7. BENTH, . 8. ÁFÀ, . 9. TCHEḤTCHEḤ, .[1]

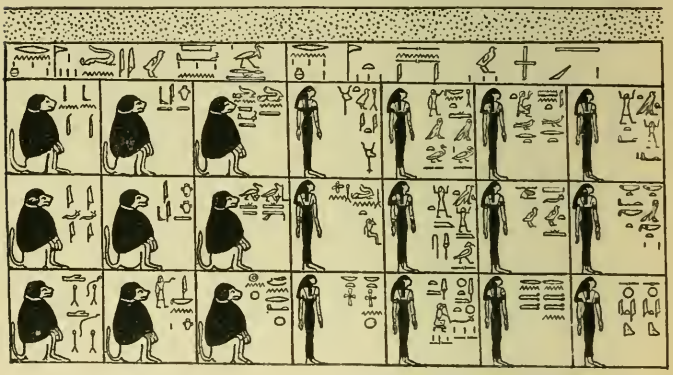
II. Twelve divine beings, who are described as the "goddesses who unfold the portals in the earth," . Their names are:—1. QAT-Ā, . 2. NEBT-MEKET, . 3. SEKHIT, . 4. ÁMENT-URT, .

[1] The variants are:—1. . 2. . 3. . 4. . 5. . 6. . 9. .

5. SHEFTU, . 6. REN-THETHEN, .

7. ḤEKENT-EM-SA-S, . 8. QAT-EM-KHU-S, . 9. SEKHET-EM-KHEFTIU-S, . 10. ḤUIT, .

11. ḤUNT, . 12. NEBT-ĀNKH, .



The nine Ape-warders. The twelve goddesses of the gates.

Each goddess stands with her arms hanging by her sides.[1]

[1] The variants are :—1. . 2. . 4. . 5. . 6. . 7. . 8. . 9. . 10. . 11. . 12 .

III. Nine seated gods, each with his hands raised in adoration of Rā; they are called the "gods who praise Rā," . The first three are man-headed, and are called ḤETCH-Ā, , MAA-Ā, , and ḤES-Ā, ; the second three are jackal-headed, and are called NEB-TA-ṬESHER, , ÀP-UAT, , and ÀP-SEKHEMTI, ; and the third three are crocodile-headed, and are called TCHAT-ṬUAT, , SEḲI, , and SEKHEM-ḤRÀ, [1].

IV. Twelve divine beings, in the form of women, who are described as "the goddesses who guide the great god," . Their names are:—1. ṬENṬENIT, . 2. SBAI, . 3. MAT-NEFERU-NEB-SET, . 4. KHESEFET-SMATET, . 5. KHUAI, . 6. MĀKET-ÀRI-S, . 7. URT-ÀMT-ṬUAT, . 8. ḤER-ÀB-UÀA-

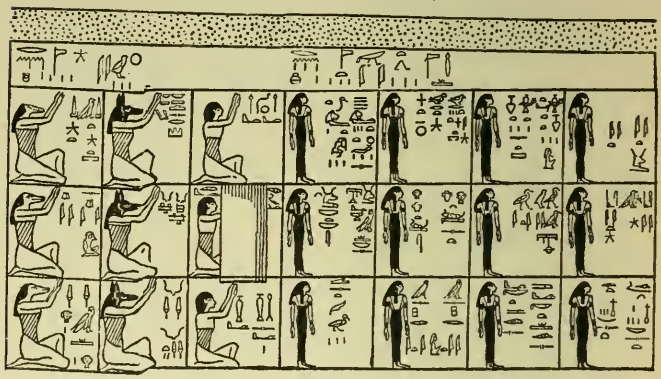
[1] The variants are:—1. . 2. . 3. . 4. . 5. . 6. . 7. . 8. . 9. .

SET, . 9. MESPERIT, .

10. USHEM-ḤĀT-KHEFTIU-S, .

11. SHESET-ḲERḤ-MĀKET-NEB-S, .

12. ṬESET-ṬESHERU, [1].



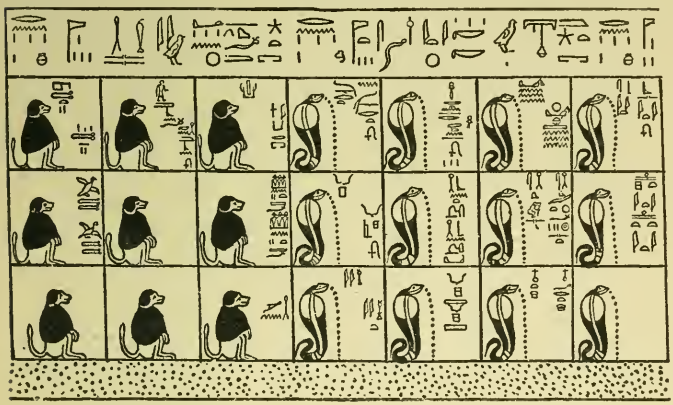
The nine praisers of Rā. The twelve goddesses who guide Rā.

In the lower register are the following:—

I. Nine seated apes, who are described as the "gods

[1] The variants are:—1. . 2. . 3. . 4. . 5. . 6. . 7. . 8. . 9. . 10. . 11. . 12. .

who sing to Rā as he entereth into the Ṭuat," . Their names are:—1. Ȧm-kar, . 2. Khenti-she-f, . 3. . . . . Ḥen, . 4. Ḥeken-em-ben-f, . 5, 6. . . . . 7. Hethti, . 8. Pa-theth, . 9. . . . . .[1]



The nine singing apes. The twelve light-giving uraei.

II. Twelve serpents, who throw fire forth from their mouths, and are described as "those who make light

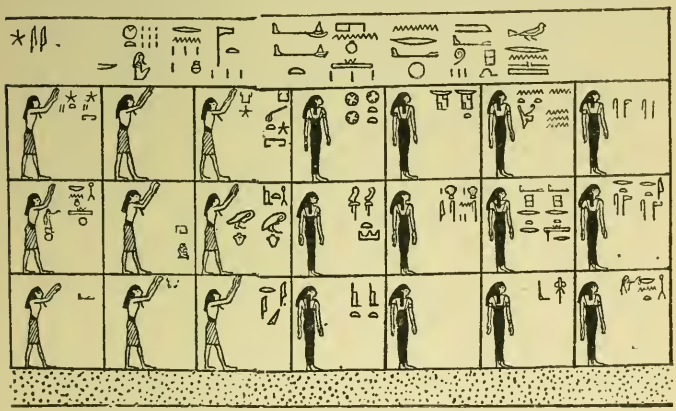
[1] The variants are:—1. . 4. . In Dümichen's edition (pl. iii.) three of the apes are called Besi, , Ṭuai, , and Ȧbti, .

the darkness in the Ṭuat." Their names are:—1. BESIT, . 2. ḤETEPIT, . 3. . 4. KHUT-MU, . 5. ḤESEQ-KHEFTI-SET, . 6. NEFERT-KHĀ, . 7. MERT-NESER, . 8. BEḤENT, . 9. ÂP-SHE, . 10. NESERT, . 11. ÂP-ÂST, . 12. SHENIT, .[1]

III. Nine man-headed gods, with their hands raised in adoration, who are described as the "gods who praise [Rā], . . . the lord of the company of the gods," . Their names are:—1. KA-ṬUAT, . 2. ḤETEM-ÂB, . 3. ÂRÂ, . 4. ÂAU, . 5. HEMHEM, . 6. KA-NETERU, . 7. ṬUATI, . 8. ḤEKENNU-RĀ, . 9. ĀA-ÂTER, .

[1] The variants are:—1. . 4. . 5. . 6. . 7. . 8. . 10. . 11. . 12. .

IV. Twelve goddesses, with their arms hanging by their sides, who are described as "those who give praises to Rā as he passeth over URNES," . Their names are:—1. MAA-NETER-S, . 2. ÀRT-NETER-S, . 3. ḤEKENT, . 4. NET, . 5. ĀPERT-RE,

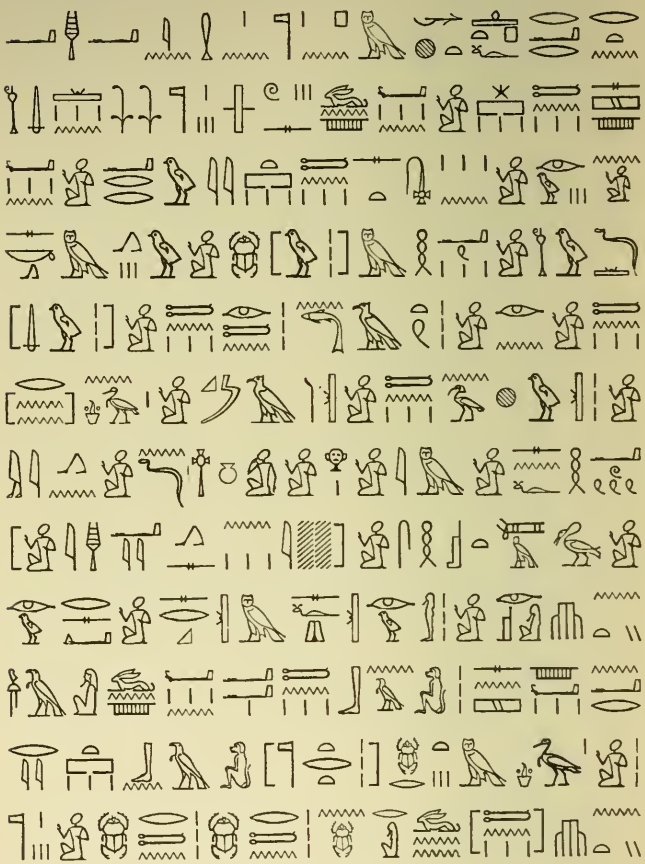


The nine praisers of Rā. The twelve goddesses who sing to Rā.

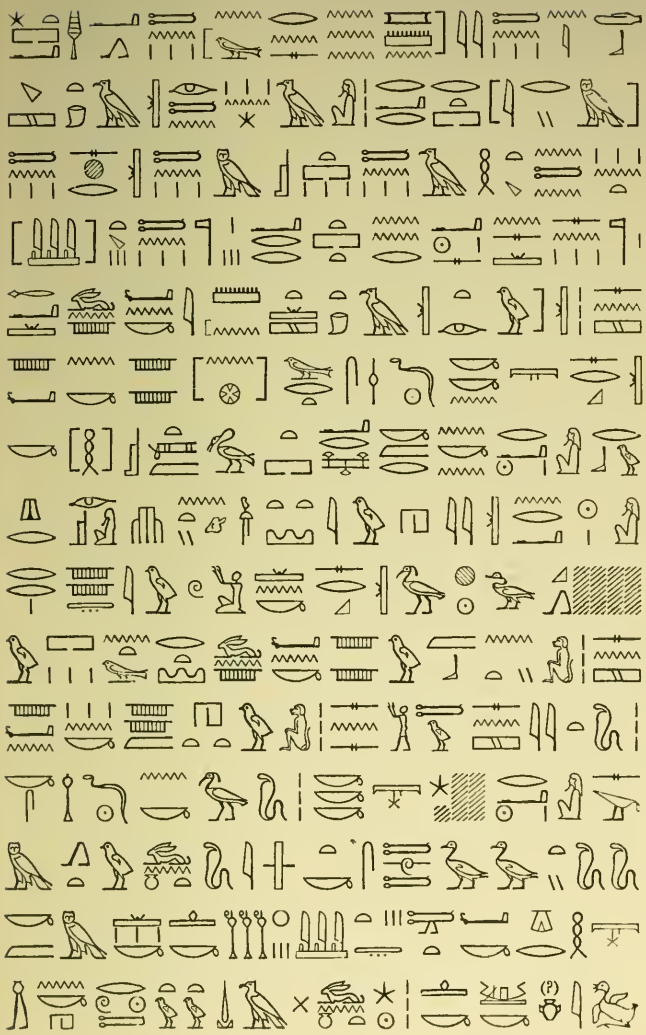
. 6. ÀB, . 7. NEBT-ḤET, . 8. ḤRÀ-SENI (?), . 9. TEFNUT, . 10. NUTET, . 11. ÀMENT, . 12. ÀST, .[1]

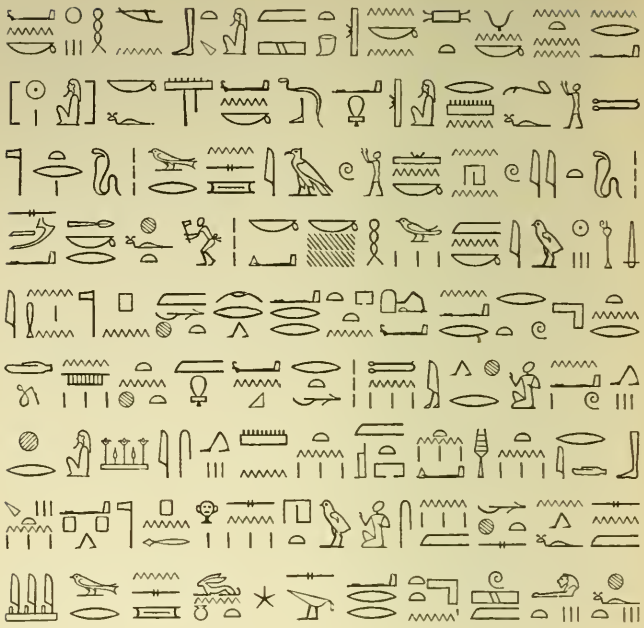
[1] The variants are:—1. . 2. . 3. . 4. . 5. . 7. . 8. . 10. . 11. .

The address which the Sun-god makes to the gods in the First Division of the Ṭuat reads:[1]—



[1] See Léfebure, *op. cit.*, part iv., pl. 28, and *Description de l'Égypte*, tom. v., pl. 41, no. 5.





The Majesty of this god standeth up after he hath taken up his position in this Court, and he addresseth words to the gods who are therein, saying, "Open ye to "me your doors, and let me come into your Courts! "Give ye light unto me, and make ye yourselves guides "to me, O ye who came into being from my members, "my word hath gone forth to you. Ye are made of my "bodies, I have made you, having fashioned you of my "soul. I have created you, I have made you by means

"of my enchantments, [and] I have come to avenge "myself the blood of my members which have risen up "against me, and I will bring to destruction that which "hath been made for it. I will make perfect with the ". . . . . of my forms Osiris Khenti Ȧmenti. Open "to me the doors with your hands, O ye Apes, unfold "to me the portals of the Courts, O ye Apes, [and "welcome] the gods (or, goddesses) who have come "into being from my divine Souls, come ye into being, "come ye into being for (?) KHEPERÀ, O ye who have "your being at the head of the Ṭuat. Stand ye up, in "URNES, and stablish ye yourselves on the secret banks "thereof, and work ye for the gods of Ṭuat in the "Court which ye guard, possess ye your plans in your "seats, in your domains and in your fields."

The gods of this Court say unto Rā, "O great god, "[the doors] are opened to thee, and the portals of the "secret Ȧment are thrown open before thee, the doors "of Nut the great are thrown wide open, illumine "thou the darkness of night (or, thick darkness), "provide for that which is in the place of destruction, "and approach thou in thy name of Rā the place where "is OSIRIS KHENTI ȦMENTI. There is a shout of joy "to Rā at the entrance to the doors of the earth (?). "Praise be to thee and make thou perfect the light, and "enter thou [in through the habitations] of the Great "Country. The Apes (*ambenti*) open the doors to thee, "the Apes (*amhetetu*) unfold to thee the portals, the "serpents sing and exalt thee, and the divine serpents

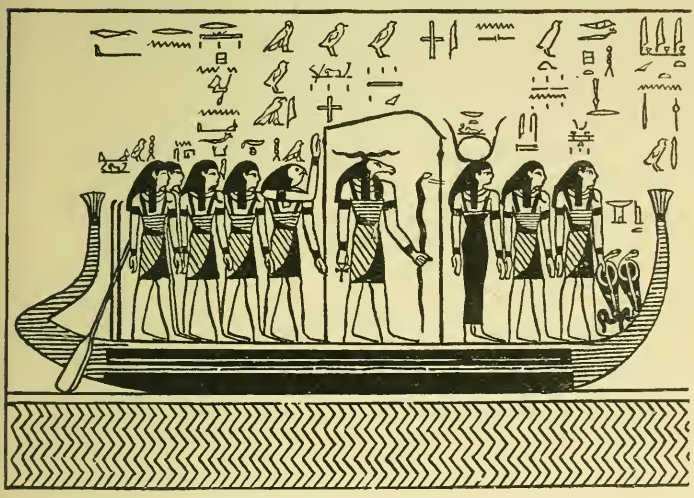
"lighten thy darkness for thee. . . . . O Rā, the "goddess of the hour cometh to thee, the two SOUL-"GODDESSES tow thee along in thy form, and thou "takest up thy position on the ground of the Field of "[this] land. Thou hast taken possession of the night, "and thou wilt bring in the day, and [thou] dost "likewise make long the hours, and thy boat cometh "to rest. Thou seizest the grain of the god ḤENBET "in thy secret place (?) NET. Thou openest NET-RĀ, "thou uncoverest the god TCHEBĀ, the uraeus goddesses "(*neterit*) of URNES acclaim thee, the uraeus goddesses "(*nehenuit*) ascribe praise to thee, thy word is *maāt* "against thine enemies, thou givest tribulations to "those who are condemned."

The Majesty of this god uttereth words after he hath come forth into this Court, he doeth battle at the fortifications thereof, the doors of this [Court] are strong, saying, "Shut [your doors] by your bolts. "Come ye to me, advance ye to me, make ye your way "[to me], and ye shall abide in your place; take ye up "your stand on the banks of the stream [URNES]." This great god passeth them by, and they (i.e., the gods) wail when he hath gone by them in the FIELD OF URNES. [The goddess of] the hour who guideth [this great god] through this Court is "USHEM-ḤĀT-KHEFTIU-NU-RĀ."

CHAPTER II.

THE SECOND DIVISION OF THE ṬUAT, WHICH IS CALLED URNES.

In the scene that illustrates the Second Division of the Ṭuat, which is passed through by the Sun-god



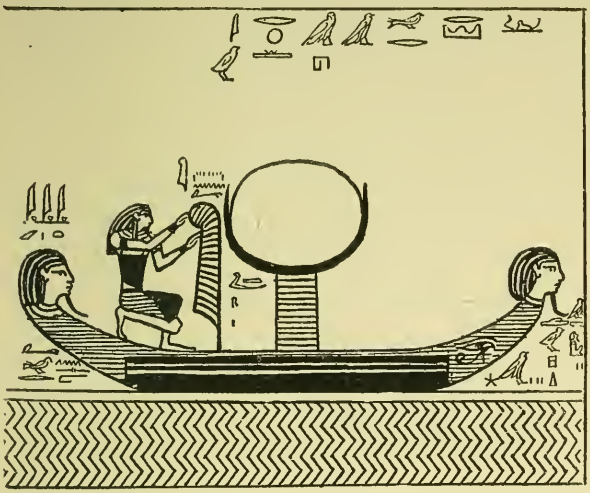
The Boat of Âf in the Second Hour.

during the Second Hour of the night, the Boat of the Ram-headed god Âf is seen making its way along the

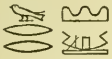
stream which flows, as before, through the division lengthwise; the crew consists of the same gods, and they occupy the same positions in the boat as they did in the First Division. It is, however, important to notice that immediately in front of Âp-uat we see two serpents, which are called Isis and Nephthys respectively, , occupying the front of the boat. No carpet or mat hangs over the bows of the boat, and the *utchat* is not represented on its side; the boat moves over the waters by means of some power exerted either by itself or by some of the gods who stand in it. In front of the boat of Âf the way is led by a procession of four boats, which are moved, presumably, by the same power which moves the boat of Rā.

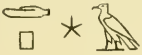
The FIRST BOAT has ends which terminate in bearded human heads, and its celestial and solar character is attested by the sign for "heaven," , and the *utchat* , with which its sides are ornamented. The object of this boat is to support the disk of the full moon, which rests within a crescent upon a support divided into thirteen sections, each typifying a day; thus the full moon as it appears on the fourteenth day of the month is here represented. By the disk kneels a god who is "supporting Maāt," , which is symbolized by a feather, and is described by the word MAĀT, , written between it and the support of the moon's disk. In the mutilated text above the

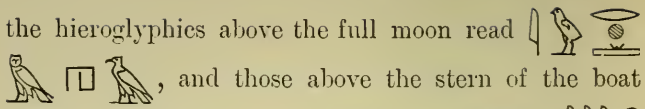
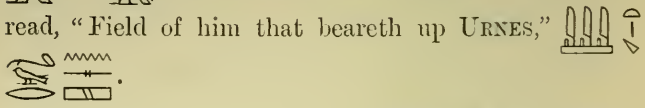
boat it is said that "this great god approacheth this "region, and he is conveyed along in the boats of the "earth, by means of their . . . . ., and he paddleth "along through this Field and utteretb words,"



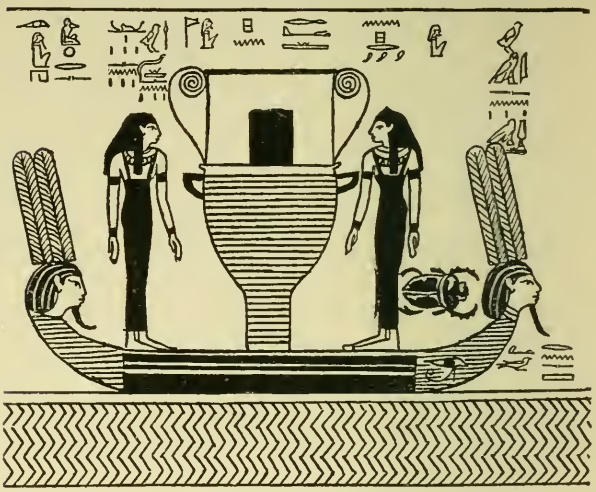
The Boat of the Full Moon.

The name of the fore part of the boat appears to be URER,  , and in front of the boat is written "Chief of the gods of the Ṭuat," ;[1]

[1] Var.  .

the hieroglyphics above the full moon read  , and those above the stern of the boat read, "Field of him that beareth up URNES,"  .

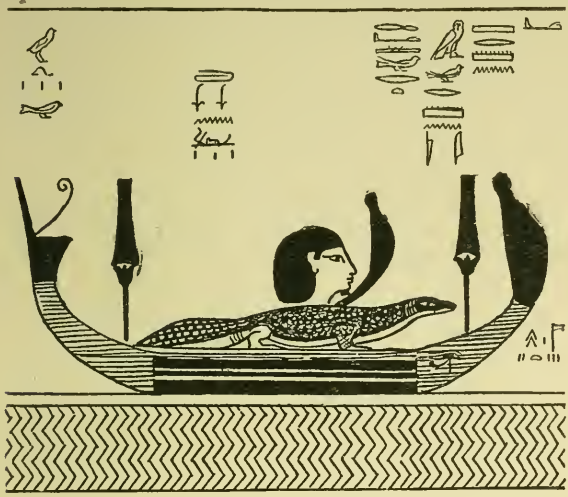
The ends of the SECOND BOAT likewise terminate in



The Boat of the goddess Hathor.

bearded human heads, but each is surmounted by a pair of plumes. In the centre of the boat, between two goddesses, stands a huge sistrum, which is the symbol of the goddess Hathor, and indicates that the boat is that of HATHOR, or of HATHOR-ISIS. In the fore part of the boat is a beetle, which is described as "This great god NEPER," .

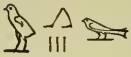
Above the goddess to the left of the sistrum are written the words, "their boats send forth their words," ; over the plumed head in front is written , and over that at the other end of the boat, "Osiris crieth to it,"



The Boat of the Lizard-god.

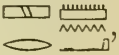
. On the side of the boat are the signs and .

The prow of the THIRD BOAT is surmounted by a crown of the South, and the stern by a crown of the North, and between the two sceptres, , which symbolize the gods ANPU and AP-UAT, i.e., the jackal-

headed gods of the South and North, is a huge lizard, from the back of which spring the head of Osiris and a White Crown. On the side of the boat are the signs and . Above the crown of the North is the legend U-UR,  , which, however, probably refers to the sceptre near it; above the lizard we have

The Boat of the Grain-god Neper.

, above the foremost sceptre,

, and immediately in front is  ,

and under the front of the boat is .

The prow and stern of the FOURTH BOAT terminate in heads of uraei, each of which is turned towards the

deity who is kneeling in the middle of the boat. In the centre kneels a woman without arms, and before and behind her stands a man, who is likewise without arms. At each end of the boat grows a plant or, perhaps, a large ear of wheat, which indicates that the boat is that of the form of Osiris as the god of vegetation, who is known by the name NEPER. The legend by the ear of corn in the front of the boat reads, "the boat which conveyeth Neper," , and that by the ear in the stern, "collector (?) of herbs and plants," . The deity in the boat, or the boat itself perhaps, is called ḤEPT-MENÂ-F-ṬUÂ-UÂA-F, . This boat is the boat of the god NEPER, the god of grain, and a form of Osiris as the god of vegetation; it may be noted that its side has no *utchat* upon it.

In the upper register are:—

1. A bearded god, with a phallus in the form of a knife, called ÂST NETCH-T, , or, , i.e., "Isis, the avengeress."

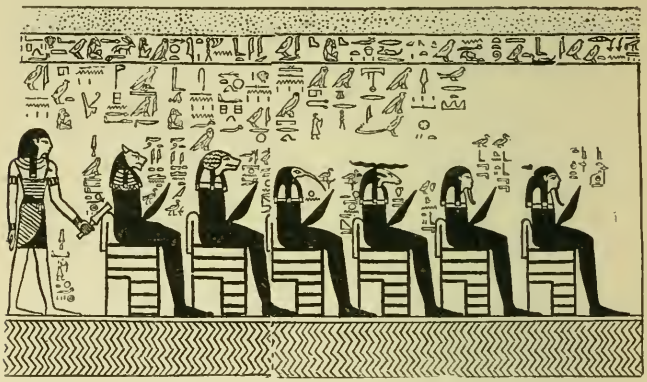
2. A god of similar form and attribute called SEB-QENBETI, , i.e., "Seb of the two corners."

3. A ram-headed god, with a similar attribute, called

KHNEMU QENBETI, , i.e., "Khnemu of the two corners."

4. An ibis-headed god, with a similar attribute, called TEḤUTI-ḤER-KHENṬ-F, , i.e., "Thoth on his steps."

5. An ape-headed god, with a similar attribute, called ÀFU-ḤER-KHENṬ-F, , i.e., "Àfu on his steps."



Second Hour. Upper Register. Gods Nos. 1—7.

6. Lioness-headed deity, with a similar attribute, called KETUIT-ṬENT-BA, , i.e., "Cutter of the soul."

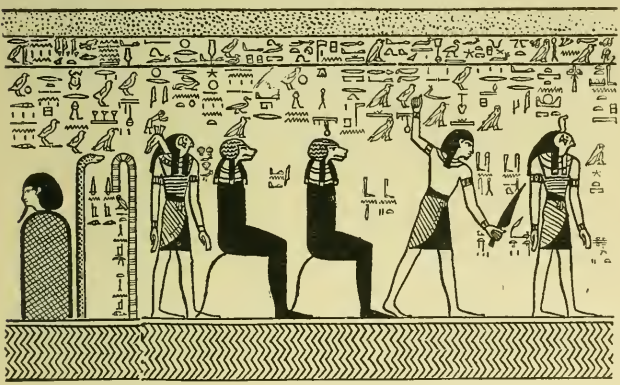
All the above gods are in mummied form, and occupy chairs of state.

7. A god standing upright, and holding a *kherp* sceptre or weapon, , in his left hand; he is called

SEKHEM-Ā-KHEFTIU, , i.e., "Overcomer of the power of the enemy."

8. A hawk-headed god, with a uraeus on his head, called ḤERU-ṬUAT, , i.e., "Horus of the Ṭuat."

9. A god, who holds a knife in his left hand, and has his right raised to strike; he is called SEBEN-ḤESQ-KHAIBITU, .



Second Hour. Upper Register. Gods Nos. 8—15.

10, 11. Two ape-headed gods, called respectively BENTI, , and ȦĀNĀ, .

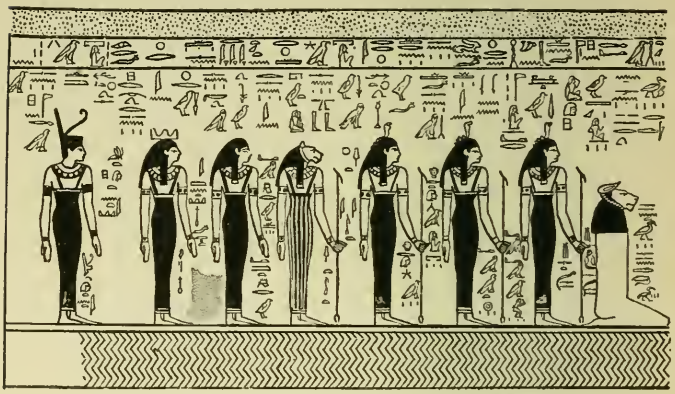
12. A god with the head of a hawk and the head of an animal, i.e., SET and ḤERU-UR, who is here called "He of the two faces," .

13, 14. The crook of Osiris, ,

and the upper half of a serpent called MEṬ-EN-ÂSÂR, i.e., "staff of Osiris."

15. The term of Osiris facing a deity with the head of a lioness, who is called SESENT-KHU, , i.e., "Terrifier of spirits."

16—18. Three goddesses, each of whom has a sceptre in her left hand, and a uraeus on her head; their names



Second Hour. Upper Register. Gods Nos. 16—21.

are:—MEST-S-TCHESES, , ĀMĀMA KHEFTIU, , and ḤERT-ṬUATI, .

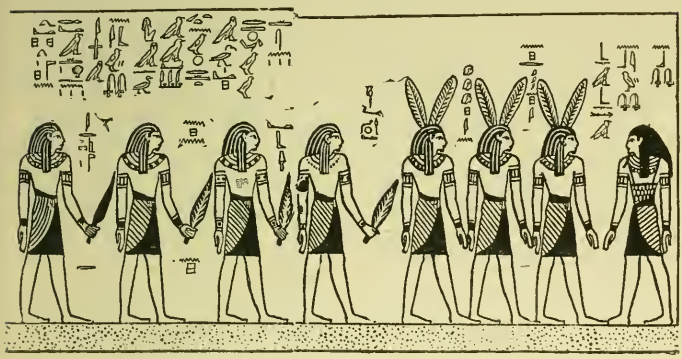
19—21. The goddesses SEKHET, of Thebes, , ĀM-TCHERU, , ÂMENT-NEFERT , and NET-ṬEPT-ÂNT, .

In the lower register are the following:—

1. A god, standing, called NEBÂUI, .

2—4. Three gods, each of whom has two ears of corn stuck in his hair; these are called BESUĀ, , NEPER, , and ṬEPU (?), (or, PÂN,).

5—7. Three gods, each holding an ear of wheat in



Second Hour. Lower Register. Gods Nos. 1—8.

his left hand; their names are ḤETCH-Ā, , ĀB, , and NEPEN, .

8. A god, holding a knife in his left hand, called ÂR-ÂST-NETER, .

9—11. Three gods, seated, in mummy forms. The first has the head of a horned animal, and is called ĀMU-ĀA, , i.e., "the Eater of the

phallus"; the second has the head of a man, and is called , AKHABIT; and the third has the head of a jackal, and is called NEBT-TA-TCHESER, .

12. The god OSIRIS UN-NEFER, , in mummy form, wearing the crown of the South.

13. The god KHUI, , who holds in each hand a long lotus-topped sceptre surmounted by a star.

Second Hour. Lower Register. Gods Nos. 9—15.

14. The two-headed god (Horus-Set?) called ḤRÂ-F-Ā-F, .

15. The god ḤERU-ḤEN, .

16, 17. Two gods, each holding in his left hand the sign of life inverted; their names are ḤUN, , and ḤETCHETCHTU, .

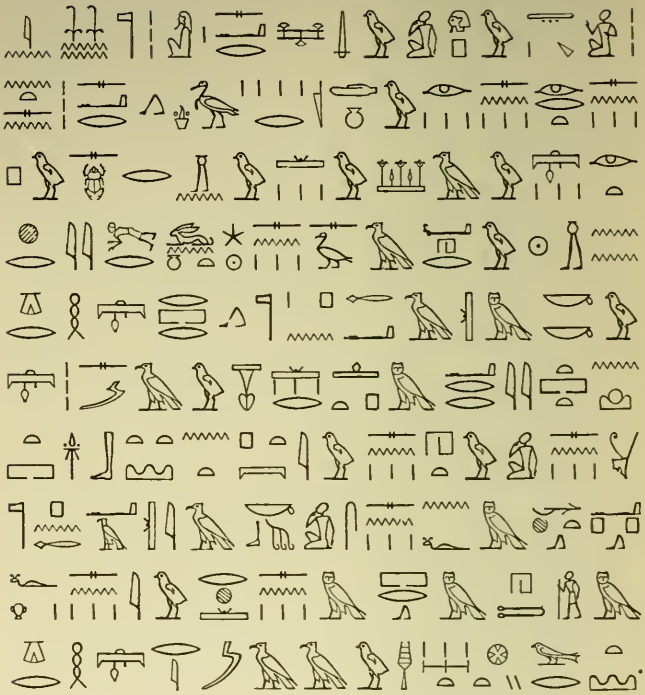
18—20. Three gods, each holding a palm branch; their names are NEḤÀ, (or, NAREḤ,), MAKHI, , and RENPITI, .

21. A god, who holds a knife in his left hand, and is called ĀFAU, .

22. A god, holding in his hand the symbol of "year," , who is called FA-ÀR-TRU, .

Second Hour. Lower Register. Gods Nos. 16—22.

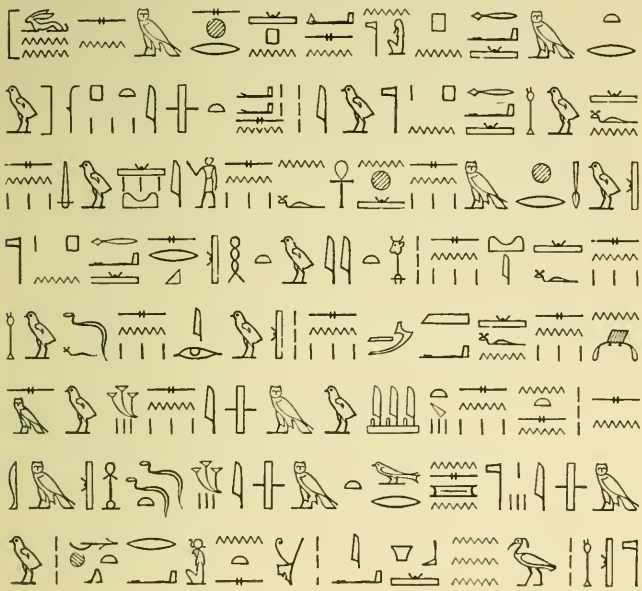
The text referring to the gods in the upper register reads:—



"[Those who are in this picture] praise this great "god after he hath come forth to them, and behold, it "is their words which lead him to them; they lament "when he hath passed onwards, having spoken words "to them. Behold, these gods are they who make the "words of those who are upon earth to reach [the god], "and it is they who make souls to approach their forms. "Their work consisteth in causing to come into being "the offerings of the night, and in performing the

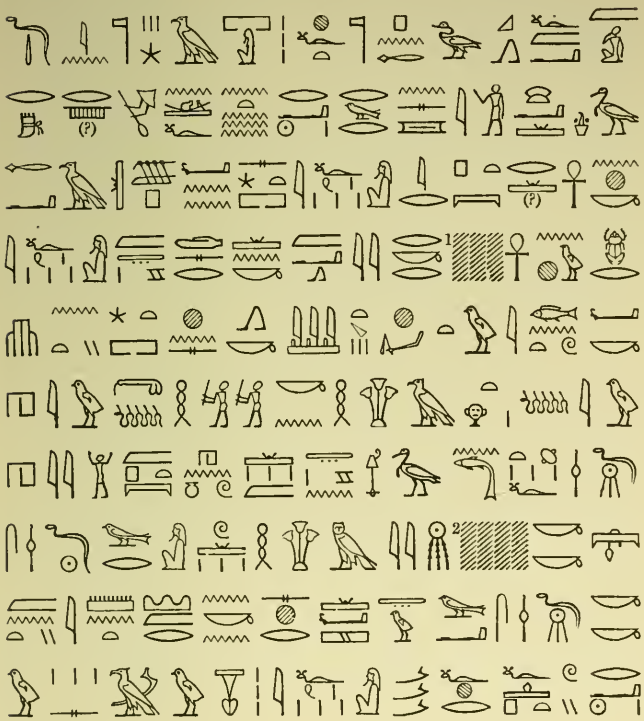
"overthrow [of enemies] at their hour. It is they who "guard the day, and who bring on the night until this "great god cometh forth from out of the thick dark-"ness to repose in this Court of the eastern horizon of "heaven. They cry out in lamentation to this great "god, and they utter wailings for him after he hath "passed by them. Those who know them shall come "forth by day, and he shall be able to journey "during the night to the divisions of the great double "city."

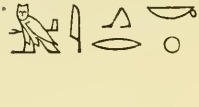
The texts which describe the duties of the gods in the lower register read:—



"[Those who are in this picture give unto this great "god the seasons] and the years which are in their "hands. When this great god hath made speech with "them, they answer him, and they have life through "the voice of this great god, and their throats draw in "breath, for when he crieth to them he ordereth them "what they are to do, and he appointeth to them green "herbs in abundance in their field. And they supply "with the green herbs of URNES the gods who are in "the following of Rā, and they make offerings of water "to the spirits by the command of this great god, and "they kindle flames of fire in order to burn up the "enemies of Rā, and there is wailing to them, and they "lament after this great god hath passed them by. "ÀM-NEBÀUI is the guardian of this Field; whosoever "knoweth [this] is in the condition of a spirit equipped "with [words of power], and [the gods] protect [him]."

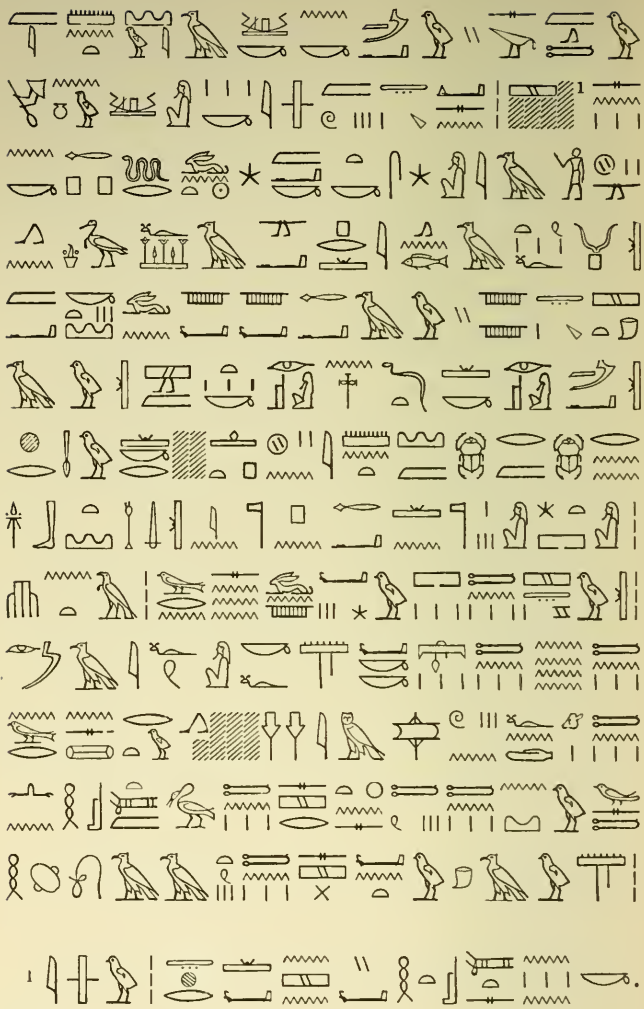
The five lines of text which contain the address of the gods to Rā, and the answer of the god, read:—



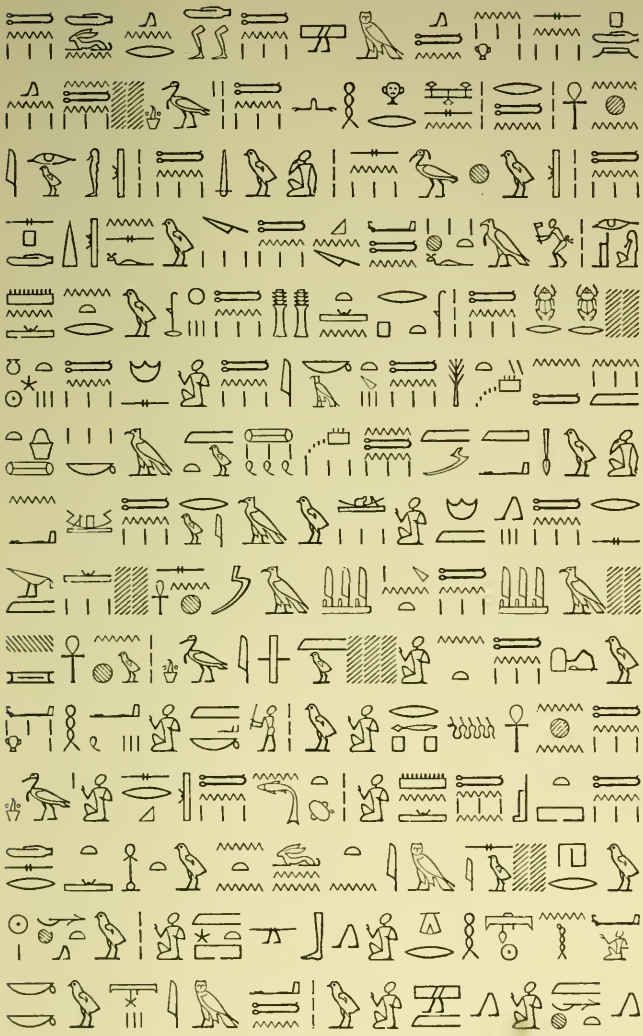
[1] The sarcophagus of Nectanebus gives  .

[2] .

Ibid.



Ibid.



The gods of the Ṭuat speak to this great god as he entereth in with understanding to the boundary, and he is borne over NET-RĀ into URNES, saying, "Hail, "thou who risest as a Mighty Soul (KHĀ-BA-ĀA), who "hast received [the things which belong to] the Ṭuat, "ÀF, thou guardian of heaven . . . . . thou livest, O "ÀF, in TA-ṬESERT. Come thou, and cast thou thine "eye in thy name of Living One, Kheperà, at the head "of the Ṭuat. Traverse thou this Field, O thou who "hast might, bind thou with fetters the ḤAU serpent, "and smite thou the serpent Neḥa-ḥrà. There is "rejoicing in heaven, and there are shouts of gladness "upon the earth at the entrance of thy (literally, his) "body. He who shineth sendeth forth light, and the "URU gods give light [at dawn; destroy thou] the

"darkness which is in ÀMENT in thy name of SEKHER-
"SHETAU-UR-Ā, illumine thou the thick darkness, O ÁF.
"His jawbones are to him, and Rā taketh up his
"position in ÀMENT. Thy boat is to thee, and it is thy
"right, thou art guided along, and those who convey
"thee over the water and who dwell in the earth make
"calamities to come upon ĀPEP straightway on thy
"behalf. Thy protector is the Star-God (SBA), thou
"art praised and adored, thy soul passeth on, thou
"goest onward and thy body is equipped with power,
"and the regions (?) are opened [to thee]. The doors
"of the hidden land are opened [before thee], OSIRIS
"cometh unto thee, OSIRIS avengeth thee, and thy
"word is *maāt* against thy enemies. Thou goest to
"rest, thou goest to rest in ÀMENT, and thou comest
"into being in the form of KHEPERÀ in the East."

This great god sendeth forth words to the gods who dwell in the Ṭuat and to those who inhabit URNES, saying, "Open ye your hidden doors so that the god
"ÁF may look [upon you] and may throw aside your
"darkness, and that ye may draw your water from
"URNES, and your bread from . . . . . ., and that wind
"may come to your nostrils, and that ye may not be
"destroyed and overcome by your own foul odour, and
"that ye may not be choked by your own dung, and
"that ye may untie and cast away your swathings, and
"that ye may lift up your legs and walk upon them,
"and that ye may stretch out your arms, and that your
"souls may not be made to remove themselves from

"you. O ye who live in your forms, and who utter "your words of magical power, who are provided with "your swords [whereby] ye may hack in pieces the "enemies of Osiris, whose seasons are permanent, whose "years are well established, who pass your state of "being [in] your hours, who dwell in your estates, who "have your barley in your bread cakes, who have "loaves of bread made of the grain which is yours, "whose word is *maāt*, depart from my boats, and "retreat before [my] images, [that I] may vivify "anew this your Field, the Field . . . . . living ones. "[My] soul is among . . . . . you who have done "battle on my behalf, who have protected me against "Āpep, who have life through my soul, who have being "through my bodies, who stablish your seats of holiness "which have been decreed to you that ye may exist "therein, [who are with your souls] by day, who are in "my following in the Ṭuat, when I make my way "through the night and when I destroy the darkness, "O grant me your help so that I may travel on in the "following of my eye, and that I may journey forwards "with those who go to my place in the East. Utter "ye cries of joy, O gods of the Ṭuat, for I avenge you, "[utter ye cries of joy,] for I order your destinies."

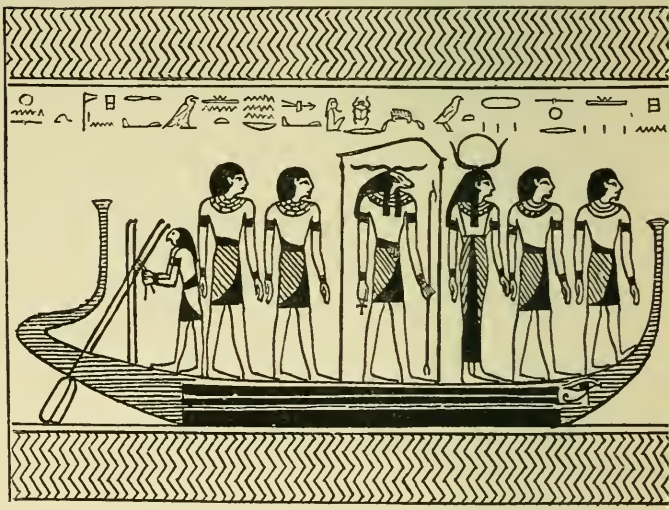
When they have addressed this god whilst rowing along his boat Âm-ta, they cry out, and they bring him to rest in the Field of the Nepertiu gods who are in the following of Osiris. If these scenes be done [in writing] according to the similitudes which are in the

hidden place of the palace, and if a man hath knowledge of [these] words . . . . they shall act as magical protectors of a man upon earth, regularly, unfailingly, and eternally. The name of this hour is SESHET-MĀKET-NEB-S.

CHAPTER III.

THE THIRD DIVISION OF THE ṬUAT, WHICH IS CALLED NET-NEB-UĀ-KHEPER-ĀUT.

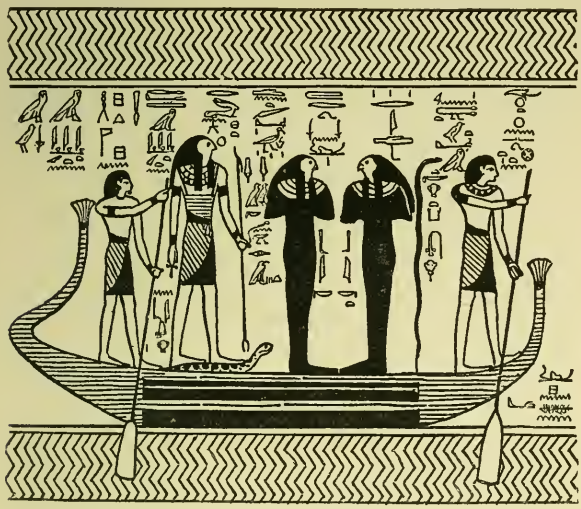
In the scene which illustrates the Third Division of the Ṭuat, which is passed through by the Sun-god



The Boat of Âf, the dead Sun-god, in the Third Hour.

during the Third Hour of the night, we see the boat of the god making its way over the waters of the river

in the underworld. The dead Sun-god ÂF stands within a shrine in the form of a ram-headed man, as before, but there is a change in the composition of the crew, which now consists only of four mariners, two of whom stand before the shrine and two behind, and the goddess of the hour and a hawk-headed deity, one of

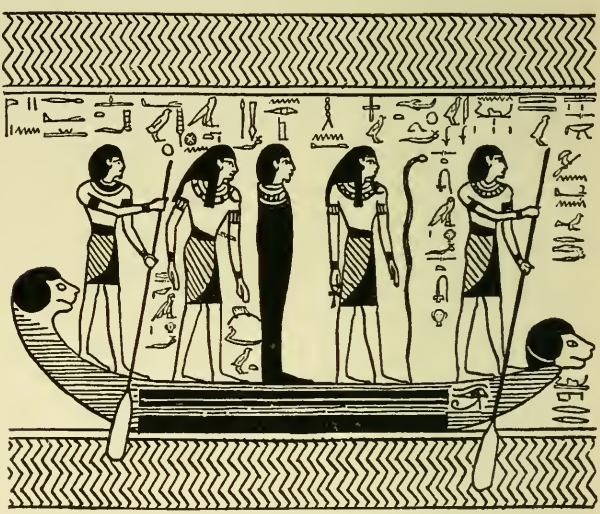


The Boat which capsizeth.

the forms of Horus, who is occupied in tying loops of rope to the elongated hawk-headed rowlocks in which the paddles may be worked. The boat of ÂF follows in the train of three boats, which may be thus described:—

The foremost boat is called UÂA-PENĀT, ,

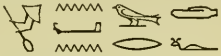
i.e., "The boat which capsizeth"; it contains three hawk-headed forms of the god Horus, and is steered by two male figures, who stand one in the bows and the other at the stern. In the middle of the boat stand the hawk-god BÂK, , and the hawk-goddess BÂKET, , and behind them, standing on a snake, is the

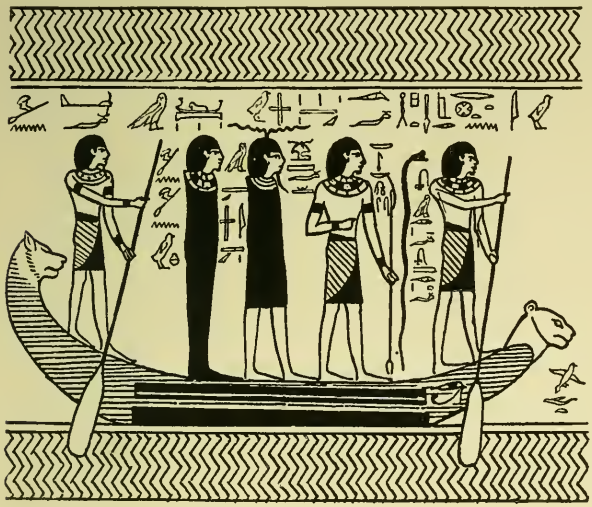


The Boat of Rest.

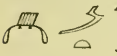
third form of Horus. Between the front steersman and BÂKET is the serpent TEKA-ḤRÂ, , i.e., "Fiery face," and the aft steersman bears a name of similar meaning, NÂB-ḤRÂ, .

The second boat is called UÂA-HERER, ,

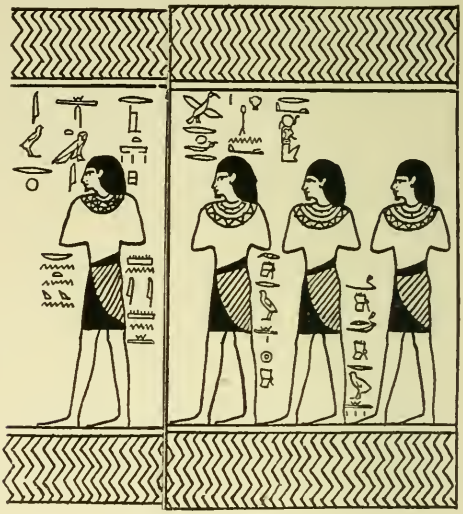
i.e., "The boat of Rest," and has in the middle an Osiris god in the form of a mummy; each end of the boat terminates in the head of a cynocephalus, and it is steered by two beings, one of whom is called ṬESEM-ḤRÂ-F, , i.e., "He whose face is like a knife," and the other KHEN-EN-URṬ-F,  ,



The Boat of the Branch.

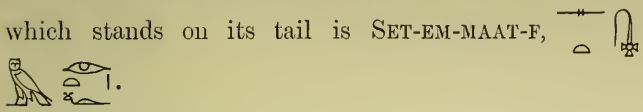
i.e., "The ferryman who resteth not." The Osiris god stands between two gods, one of whom is called ĀU-MATU,  , and the serpent which stands on its tail between the steersman in the bows and the first god is called SET-EM-ḤRÂ-F, .

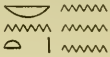
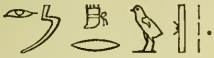
The third boat is called PA-KHET, , i.e., "The Branch," and each end terminates in the head of a lion. In the middle of it stands the form of Osiris, who is called SHEFSHEF, , and he wears on his head a pair of ram's horns; his arms and the upper



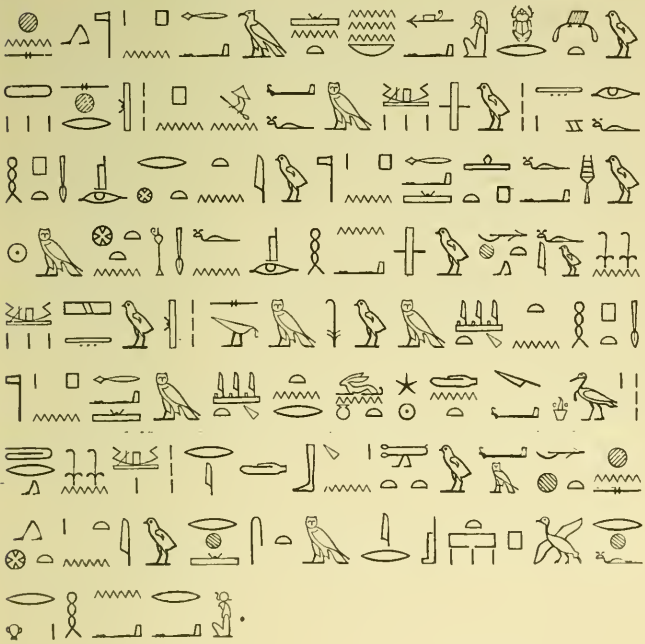
The Four Forms of Osiris.

portion of his body are swathed. Behind him stands the mummied form called ÀM-TA, , and before him the god NEB-UAST, . Of the two steersmen, only the name of the second, KHEN, or KHENNU, , is given; the name of the serpent

which stands on its tail is SET-EM-MAAT-F,  .

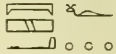
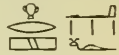
The procession of boats is met by four forms of Osiris, who stand with the upper portion of their bodies swathed. Their names are:—1. NEB-NET,  . 2. MENI, . 3. ÁRI-TCHERU, . 4. MAA-TCHERU,  .

The text written above the boats reads:—

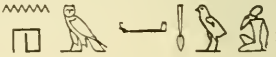


"This great god journeyeth over NET-NEB-UĀ-KHEPER-
"ĀUT (i.e., the Water of the Lord One, the Creator of
"food). [He who is in] this picture transporteth the
"boats which are in the earth, and he paddleth Osiris
"to this City. This great god resteth for a period in
"this City, and he sendeth forth his voice to Osiris,
"and to those who are in his following, and [then]
"these hidden boats guide him into this Field. This
"great god paddleth through this Field towards the
"Hour ṬENT-BAIU, and these boats journey round to
"the district of THETTU, after traversing this City.
"Whosoever knoweth these things shall have both his
"habitation and his bread with Rā."

In the upper register are the following:—

1. A dog-headed ape seated on an oval mass of sand; he is called ḤER-SHĀ-F,  , or  , "He who is on his sand."

2. A dog-headed ape called TCHEB-NETER, , or ṬEBI-NETER, , seated in a coffer (?) with a vaulted roof.

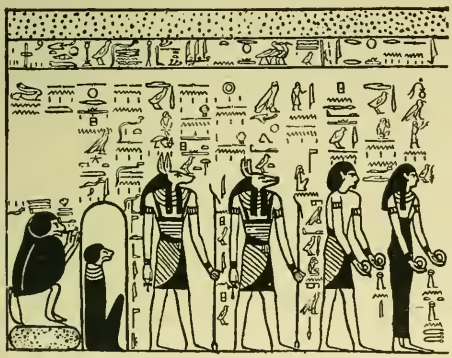
3, 4. Two jackal-headed gods called ÂNPU, , and NEHEM-KHERU,  , or NEHA-KHERU, .

5, 6. A man and a woman, who hold in each hand a pupil of the Eye of Horus, or Rā; the man is called

ANTH, , i.e., "He who brings," and the woman , ÂNTET,[1] i.e., "She who brings."

7. The ram SMA-KHEFTIU-F, .

8. A mummied form, with projecting hands, called PEṬ-ĀḤĀT, [2].



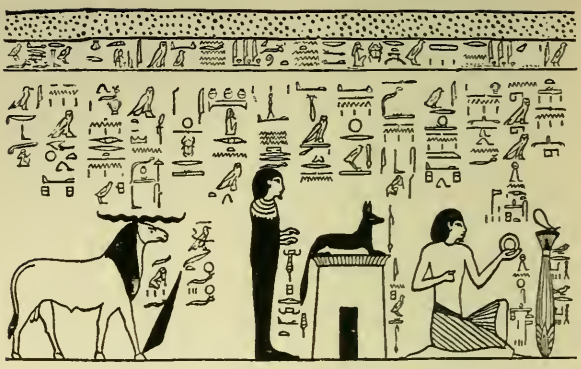
Third Hour. Upper Register. Gods Nos. 1—6.

9. ANUBIS of Thebes, , in the form of a jackal, couchant on a pylon.

10. A kneeling man, who holds in his left hand a pupil of the Eye of Rā, and is called ÂN-MAAT-RĀ-SEḤETEP-NETERU, , i.e., "The "bringer of the Eye of Rā, who maketh content the "gods."

[1] Or, .

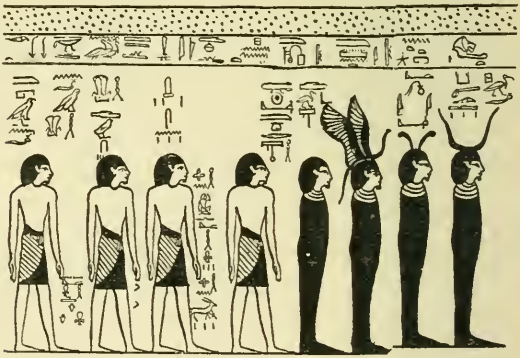
[2] Or, .



Third Hour. Upper Register. Gods Nos. 7—11.

11. The papyrus sceptre UR-ḤEKAU, , i.e., "Great one of words of power," surmounted by a piece of flesh, .

12—15. Four gods, whose names are SĀḤ-ÀB,



Third Hour. Upper Register. Gods Nos. 12—19.

, THEMA, , ḤUN-SĀḤU, , and THET-EM-ḲERḤ, .

16—19. Four mummied forms. The first has a pair of horns on his head, the second two curved plumes (?), the third a winged uraeus, and the head of the fourth is without ornament; their names appear to be PEBA-F,

Third Hour. Upper Register. Gods Nos. 20—26.

, KA-ÀRU, , ĀUAI, , and ṬEBA, .

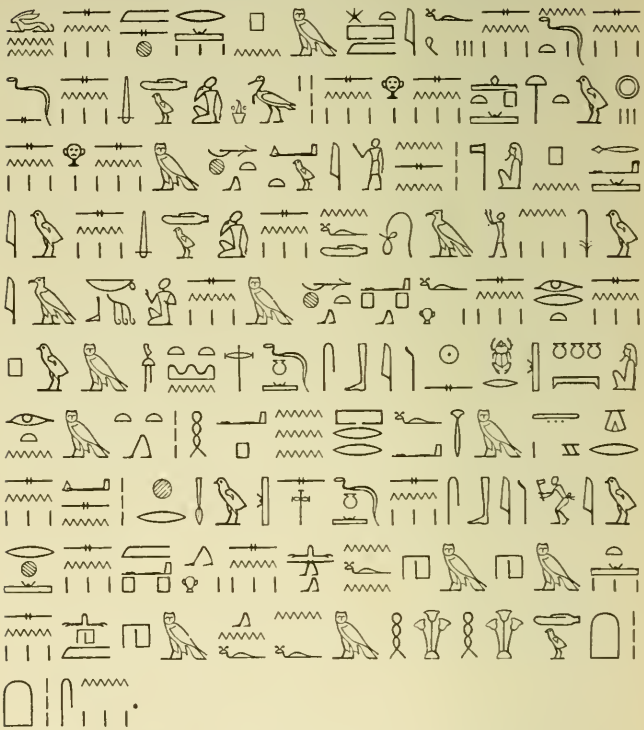
20—23. Four goddesses, whose names are ḤAIT, , ÀKEBTIT, , MATHI, , and REMIT, ; these, as their names testify, were professional mourners.

24. The god ḤERU-KHETI, , followed by

the ḤENNU, , standard, i.e., the hawk of SEKER upon a standard, .

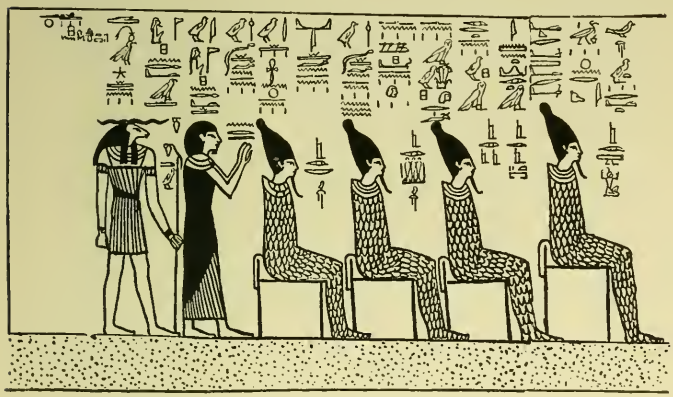
25, 26. The gods MEḤ-MĀAT, , and NETER-NEFERU, .

The text which refers to the above reads:—



"Those who are in this picture in the ṬUAT have "the flesh of their own bodies, and their souls speak

"over them, and their shadows are united unto them, "and after this great god hath addressed them, they "speak to him, and they say words of praise to him, "and they weep after he hath passed them by. The "work which is theirs in Ȧmentet is to take vengeance "upon the Sebȧ fiend of Rā, to make Nu to come into "being, to make Ḥāp (i.e., the Nile) to flow, and when



Third Hour. Lower Register. Gods Nos. 1—6.

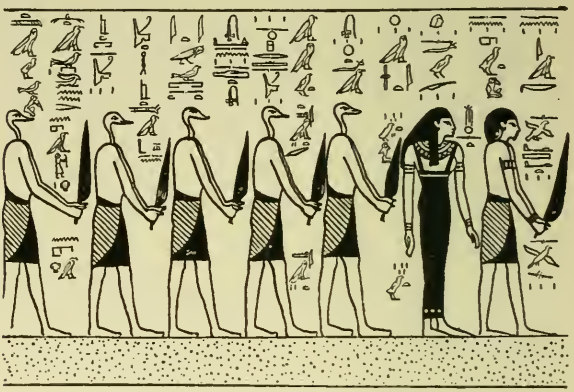
"he hath come forth in the earth from them, they send "forth their voice, and take vengeance upon the Sebȧ "fiend. Whosoever knoweth [these things] shall, when "he passeth by these beings, not be driven away by their "roarings, and he shall never fall down into their caverns."

In the lower register are:—

1. The god KHNEMU, ram-headed.

2. A bearded male figure called NERTA, , with hands raised in adoration.

3—6. Four forms of Osiris, mummified, bearded, and wearing the White Crown, and seated on chairs of state; their names are ÁSÁR-NEB-ÀMENTET, , ÁSÁR-KHENT-ÀMENTET, , ÁSÁR-ÁSTI, , and ÁSÁR-THET-ḤEḤ, that is, "Osiris, lord of



Third Hour. Lower Register. Gods Nos. 7—13.

Ámentet," "Osiris at the head of Ámentet," "Osiris of the two seats," and "Osiris, conqueror of millions of years."

7—11. Five goose-headed beings, each holding a knife in his right hand; four of their names are NEHA-ḤRÁ, ,[1] AḲEBSEN, , ÁTEMTI, ,[2] and ṬUATUI, .

[1] Or, .

[2] Or, .

12—14. A male figure called SEPAĀSHĀT, , or , who holds a knife with both hands, and stands between two women, whose names are MESKH-SET, , and ṬEPT-BES-S, , or .

15. The male bearded figure ÂMENTI, .

Third Hour. Lower Register. Gods Nos. 14—19.

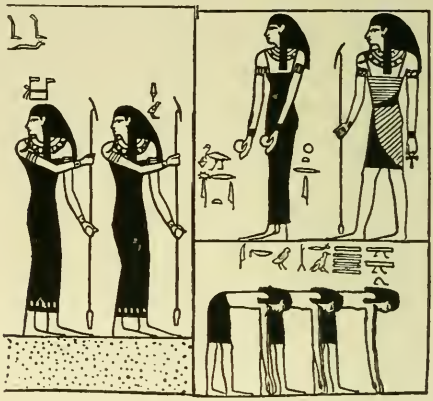
16—19. Four forms of Osiris, mummified, bearded, and wearing the Red Crown, and seated on chairs of state; their names are ÂSÂR-KA-ÂMENTET, , ÂSÂR-ḤER-KHENṬU-F, , ÂSÂR-BÂTTI(?). , and ÂSÂR-KHERP-NETERU, .

20, 21. The two goddesses SEḤ, , and ĀḤĀU,

, who stand grasping the sceptre with both hands, and have their heads turned behind them.

22. The goddess BA-KHATI, , who holds in each hand one of the eyes of Horus or Rā.

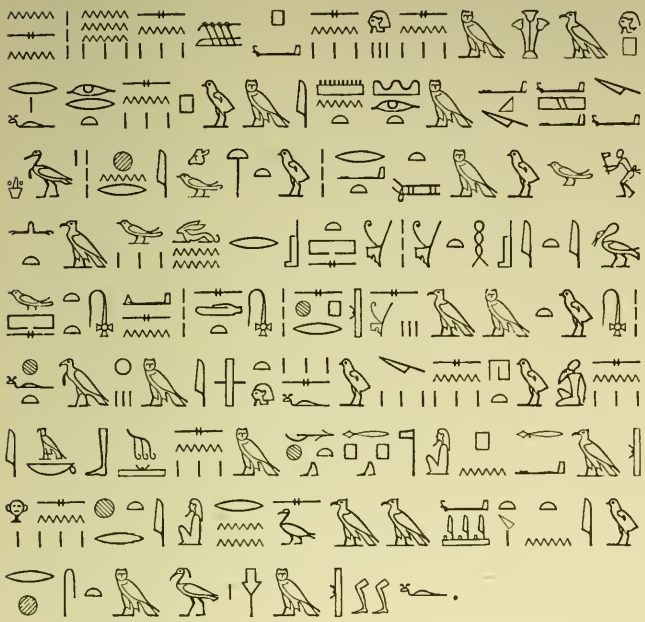
23. The god KHETRÀ, , holding and .



Third Hour. Lower Register. Gods Nos. 20—26.

24—26. Three gods, with bowed backs, who touch the earth with their hands.

The text relating to the above reads:—



"Those who are in this picture [and those who are "in] the house of Ṭeṭ praise this great god, and when "this great god hath sent forth words to them, they "come to life, for when he hath called to them and "hath sent forth his words to them [they have] their "water, and they receive their due (literally, heads) in "addition to the utterance of his mouth. The work "which they have to do in Ȧment is to hew and to "hack souls in pieces, and set restraint upon shadows, "and to destroy such doomed beings as have their "being in their place of destruction which blazeth with

"fire. They send forth flames and they cause fires to "spring up, and the enemies are as those who have "their knives over (or, on) their heads. They wail "and they lament when this great god hath passed "them by. The name of the warder of this Field is "KHETRÀ. Whosoever knoweth this shall be in the "condition of a spirit who hath dominion over his legs."

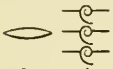
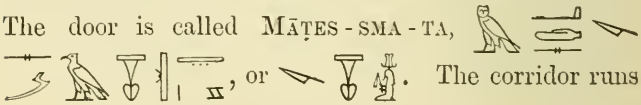
M. Maspero, in his description of the THIRD HOUR,[1]

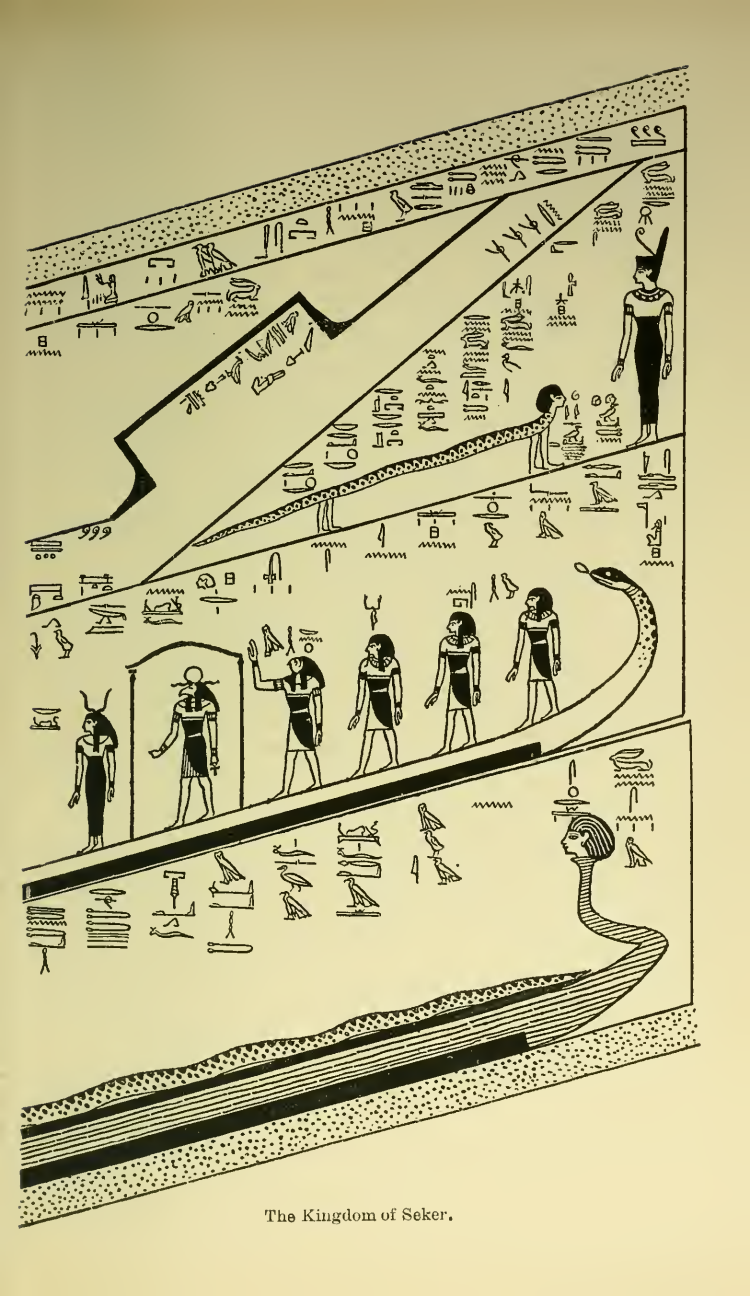
[1] The portions rendered by M. Maspero read thus:—Ce grand dieu dit aux *Biou shetiou* (âmes mystérieuses) qui suivent Osiris: "O vous dont j'ai rendu mystérieuses, dont j'ai occulté les âmes, "que j'ai mis à la suite d'Osiris pour le défendre, pour escorter ses "images, pour anéantir ceux qui l'attaquent, si bien que le dieu Hon "est à toi, ô Osiris, derrière toi, pour te défendre, pour escorter tes "images, pour anéantir ceux qui l'attaquent, si bien que Hon est à "toi, ô Osiris, que Sa est à toi, ô Khontamentit, vous dont les formes "sont stables, vous dont les rites assurent l'existence, vous qui "respirez l'air [de vos narines, qui voyez] de vos faces, qui écoutez "de vos oreilles, qui êtes coiffés de vos coufièh, qui êtes vêtus de vos "bandelettes, qui avez des revenus d'offrandes à vous sur terre par "l'office des prêtres du dieu, qui avez des champs à vous de votre "propre domaine, vous dont les âmes ne sont point renversées, dont "les corps ne sont point culbutés, ouvrez vos cercles et tenez-vous à "vos places, car je suis venu pour voir mes corps, inspecter mes "images qui sont dans l'autre monde, et vous m'avez convoyé pour "me permettre de leur apporter mon aide, si bien que je conduis à "la rame ton âme au ciel, ô Osiris, ton âme à la terre, ô Khonta-"ougrit, avec tes dieux derrière toi, tes mânes devant toi, ton être "et tes formes [sur toi?], et alors ton mâne est enchanté, ô Osiris, "vos mânes sont enchantés, ô vous qui suivez Osiris. Je monte en "terre et le jour est derrière moi; je traverse la nuit, et mon âme "se réunit à vos formes pendant le jour, j'accomplis de nuit les "rites qui vous sont nécessaires, j'ai créé vos âmes pour moi, afin "qu'elles soient derrière moi, et ce que j'ai fait pour elles vous "empêche de tomber au lieu d'anéantissement."

includes an extract from the speech which the Sun-god Rā makes to the inhabitants of NET-NEB-UĀ-KHEPER-ĀUT; as he points out, though three copies of the speech are extant, all are mutilated (see Lefébure, *Le Tombeau de Seti Ier.*, 1re partie, pll. xv.-xvii., pll. xviii.-xx., and pl. xxii.), and it is impossible at present to reconstruct the text, although the general meaning of several sentences is clear enough.

CHAPTER IV.

THE FOURTH DIVISION OF THE ṬUAT, WHICH IS CALLED ĀNKHET-KHEPERU.

In the scene that illustrates the Fourth Division of the Ṭuat, which is passed through by the Sun-god during the Fourth Hour of the night, a region which is entirely different from anything seen previously is entered. We see that the general arrangement which makes each Division to contain three sections has been followed, but the actual path of the Boat of the Sun is different. Instead of passing along the middle section as before, the god is obliged to pass *over* the region of the kingdom of Seker. The course which was usually passed over by the dead runs from one side of the section to the other diagonally, and it may be thus described:—Starting from the upper side of the topmost division, the corridor, which is called Re-stau,  , slants across to the lower side; at the point where it touches the line which divides the first and second section is a door, which is thrown open. The door is called Māṭes-sma-ta,  , or . The corridor runs



The Kingdom of Seker.

parallel with the line which divides the first and second section for some distance, and is described as the "road of the secret things of Re-stau; the god doth "not pass through the leaves of the door, but they hear "his voice," , or . A sharp bend takes RE-STAU in a slanting direction across the middle section of the scene, and at the bottom of it is another door, which is called MEṬES-MAU-ĀT, ; the corridor runs parallel with the line which divides the second and third section for some distance, when it crosses the section, again in a slanting direction, and at the end of it is a third door, which is called MEṬES-EN-NEḤEḤ, . In the second slant of the corridor is an inscription which describes it as the "road by which entereth the body of SEKER, "who is on his sand, the image which is hidden, and is "neither seen nor perceived," [1].

[1] Variant, .

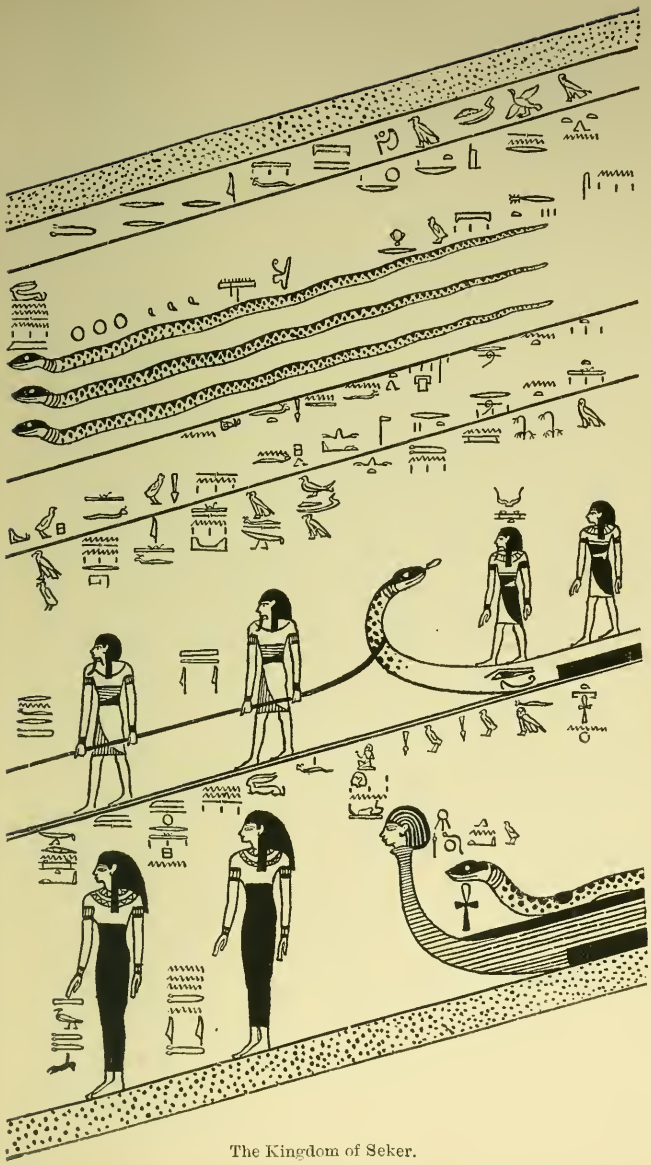
As the further course of the corridor will be described under the Fifth Hour we may pass on to consider the Boat of the Sun, and the means by which the god makes his way onward.

Rā and the gods who formed his crew have left the boat in which they travelled until now, and have betaken themselves to one, each end of which terminates in the head of a serpent. This serpent-boat is drawn along by four gods, who are called Ṭun-en-maā, [1] Ḥer-uarfu, [2] Âr-nefertu, [3] and Shetai. Above the boat is written, "[Whilst] this great god journeyeth over "those who are in this scene the flames which the "mouth of his boat emit guide him through these "pools; he seeth not their forms, but he crieth to "them and to their places, and they hear his voice,"

[1] Variant, .

[2] Variant, .

[3] Variant, .



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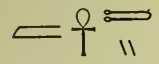
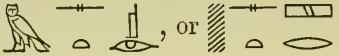
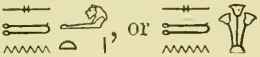
In front of those who tow the boat of Rā are:—

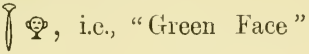
1. A form of Osiris called EM-ĀNKHTI, , or  (see p. 71).

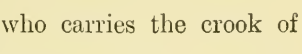
2. The crook of Osiris,  , or (see p. 75).

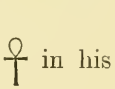
3, 4. Thoth, ibis-headed, and Horus, hawk-headed, standing facing each other, with the UTCHAT, , above their outstretched hands and arms; the title of Thoth is UTHESU, , or , i.e., "the Raiser," and that of Horus is ĀU-ĀU, , or , "the wide of hands." The Utchat is called SEKRI, .

5. The god SETHEN-ḤĀT,  , or , wearing the crown of the South.

6. The god ḤER-ṬEBAT-F, , i.e., "He who is over his place of burial," having in the place of a head two curved objects, which M. Maspero identifies with mummy bandages (see p. 79).

7. The god UATCH-ḤRÂ,  , i.e., "Green Face" (see p. 79).

8. The god ḤETEP,  , who carries the crook of Osiris mentioned above (No. 2) (see p. 79).

9—11. Three gods, each of whom carries  in his

left hand, whose names are SEM-ĀNKH, , ÂN-ḤER, , and UT-MEṬ, (see pp. 79, 83).

12. The goddess NEBT-ĀNKH, (see p. 83).

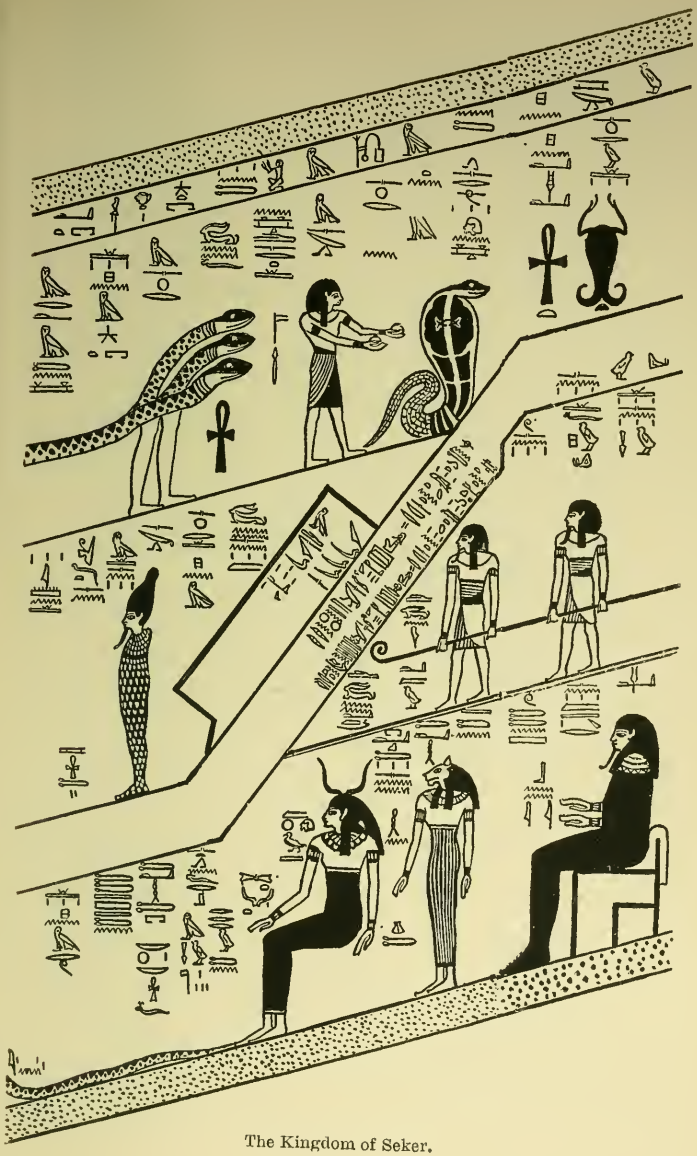
The text which refers to these beings reads:—

"Those who are in this picture, in their forms of "their bodies, are the hidden [travellers] upon the way "of the holy country whose secret things are hidden. "They are the guardians of the way of the holy [land] "for those who enter into the hidden place of the "Ṭuat, and they keep ward over Ânpu in his forms as "he tows them along, when he entereth in by them in "the holy land."

In the upper register are:—

1. A goddess, wearing the crown of the North, apparently a form of Neith (see p. 63).

[1] The words over which a line is printed are repeated inadvertently by the scribe.



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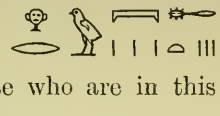
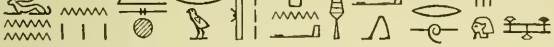
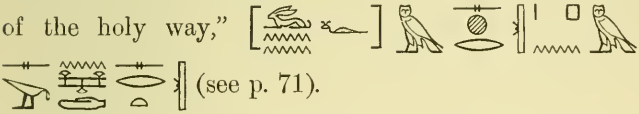
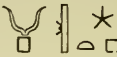
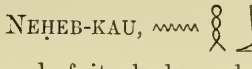
2. A serpent, with a human head, and two pairs of human feet and legs (see p. 63).

3—5. Three serpents, which move side by side along the ground "upon their bellies,"  . Of them it is said, "Those who are in this "picture make their passage to every place each day," (see p. 67).

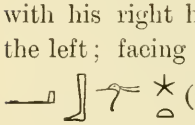
6. The scorpion ĀNKHET, , and a large uraeus. Of these it is said, "Those who are in this picture "stand in Re-stau at the head of the way [to guard "it],"  . Behind these stands a god, who appears to be making an offering of two libation vases to the serpent. Of him it is said, "He who is in this picture is the guide of the holy way,"  (see p. 71).

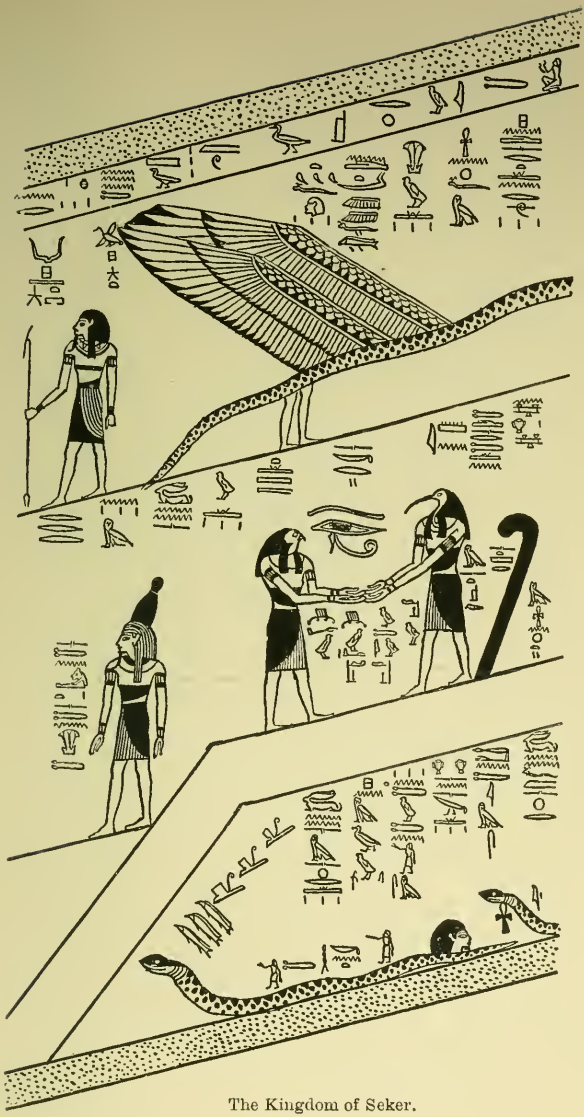
7. A three-headed serpent, with a pair of hawk's wings, and two pairs of human legs, and of him it is said, "He who is in this picture in the Ṭuat is the "warder of this holy way of Re-stau; he liveth upon "the abundance [which cometh] from his wings, his "body, [and] his heads,"
(see pp. 71, 75).

8. The god ÀP-ṬUAT,  , who holds a sceptre, , in his right hand, and stands before the serpent NEḤEB-KAU,  , which has two heads on one end of its body, and one head, instead of a tail, at the other. Of the god ÀP-ṬUAT it is said, "He who is in "this picture is in the form which Horus made, and he "openeth [the way] for the two gods on this way,"

. Of the serpent NEḤEB-KAU it is said, "He "who is in this picture is at his place NET-MU, by the "holy way of passage of RE-STAU, and he journeyeth "about to every place each day, and he liveth upon the "abundance of that which issueth from his mouth,"

(see pp. 75, 79).

9. A god, who grasps the third head of NEḤEB-KAU with his right hand, and a staff with a curled end in the left; facing him is a headless god called ĀB-ṬUAT  (see pp. 79, 83).



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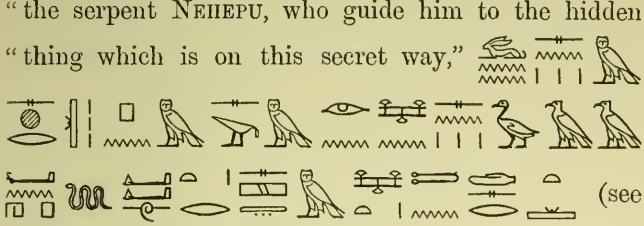
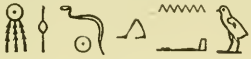
10. A goddess of the South (NEKHEBET) and a goddess of the North. Of the last group of figures it is said, "Those who are in this picture are in the form wherein "Horus hath made them; they are the warders of "the serpent NEHEPU, who guide him to the hidden "thing which is on this secret way,"



(see p. 83).

In the lower register are:—

1. A large boat, each end of which terminates in the head of a woman; lying along the bottom of the boat is the serpent ḤETCH-NĀU,



(see pp. 63, 67). Concerning him it is said, "He[1] who is in "this picture . . . . in his boat great, is the [serpent] "which guardeth the ĀḤETH chamber; he standeth up at "the mouth of the hidden passages of the ĀḤET chamber, "and he liveth upon the two voices of the heads of the "boat,"

[1] The text is in the plural.

. Under the neck of this serpent is the emblem "life," ☥.

2. A woman called MUTHENITH, , standing (see p. 67).

3. A woman called SHATHETH, , standing (see p. 67).

4. The divine mummy form BENNI, , seated (see p. 71).

5. A lion-headed goddess called ḤEN-KHERTH (?), (see p. 71).

6. A goddess, with a pair of horns on her head, in a sitting position, but with no throne to sit upon; her name is THEST-ÀPT, (see p. 71). Of these beings it is said, "Those who are in this picture are in "the forms wherein Horus made them, and they stand "on the ground of Re-stau in the hidden place . . . . . ."

. . . . .

7. The male serpent ÀMEN, (see pp. 75, 77).

8. The female serpent ḤEKENT, , which has a human head growing out of its body, a little distance from the tip of its tail; the human head faces the serpent ÀMEN. Of the male serpent it is said, "He

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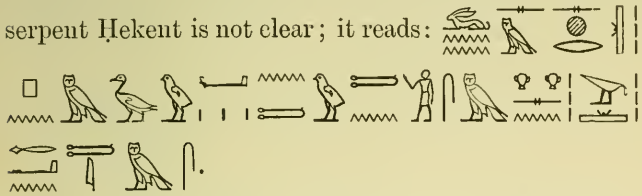
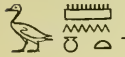
"who is in this picture is the guardian of the secret "passages which lead to the ĀḤETH chamber; he "journeyeth round to every place each day, and he "liveth on the words of the gods who guard this road,"

. The meaning of the legend which refers to the female serpent Ḥekent is not clear; it reads:



.

9. The three-headed serpent (see p. 79) MENMENUT,

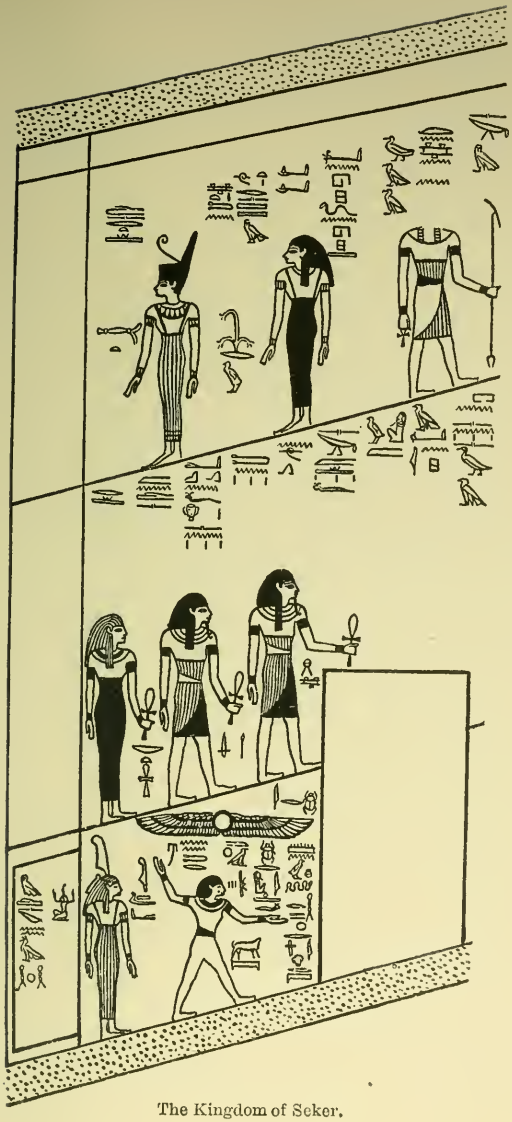


, which is described as the "hidden image "of the ĀḤETH chamber [of Seker], which is illumined "daily at the birth of KHEPERÀ by that which cometh "forth from the faces of [the serpent] MENMENT,"

. Over the back of this serpent are six stars and fourteen human heads, each of which is surmounted by a disk. These fourteen heads represent, as M. Maspero has well shown, the gods of the first fourteen days of the month, who are being carried by the three-headed serpent to

the Utchat, which Thoth and Horus are carrying to it; they appear again in the next Division of the Ṭuat, where they are seen drawing along the boat of the sun.

10. The winged disk of the god KHEPERÀ, . Beneath stands the "envoy of heaven," , with his right hand raised, and his left stretched out, and behind him is the goddess MAĀT, (see p. 83).



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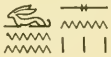
CHAPTER V.

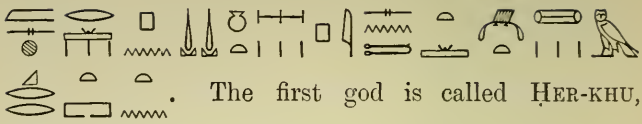
THE FIFTH DIVISION OF THE ṬUAT, WHICH IS CALLED ÂMENT.

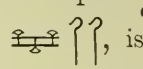
In the scene that illustrates the Fifth Division of the Ṭuat, which is passed through by the Sun-god during the Fifth Hour of the night, we see the boat of the sun being drawn along by seven gods and seven goddesses (see pp. 91, 95, 99, 103, 107). The legend over the seven gods is partly broken away, but what remains of it proves that it must have been similar in meaning to that which is over the heads of the goddesses, which reads, "These are the goddesses which tow Rā along in the "Ṭuat over this Circle, and they make this great god "to advance so that he may rest in Nu in the Ṭuat,"

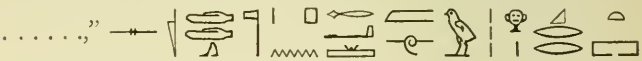
In front of the seven goddesses march four gods, who appear to be under the guidance of "Isis of Âmentet,"

, and who are described as the "great sovereign "chiefs who provide food in this Circle,"

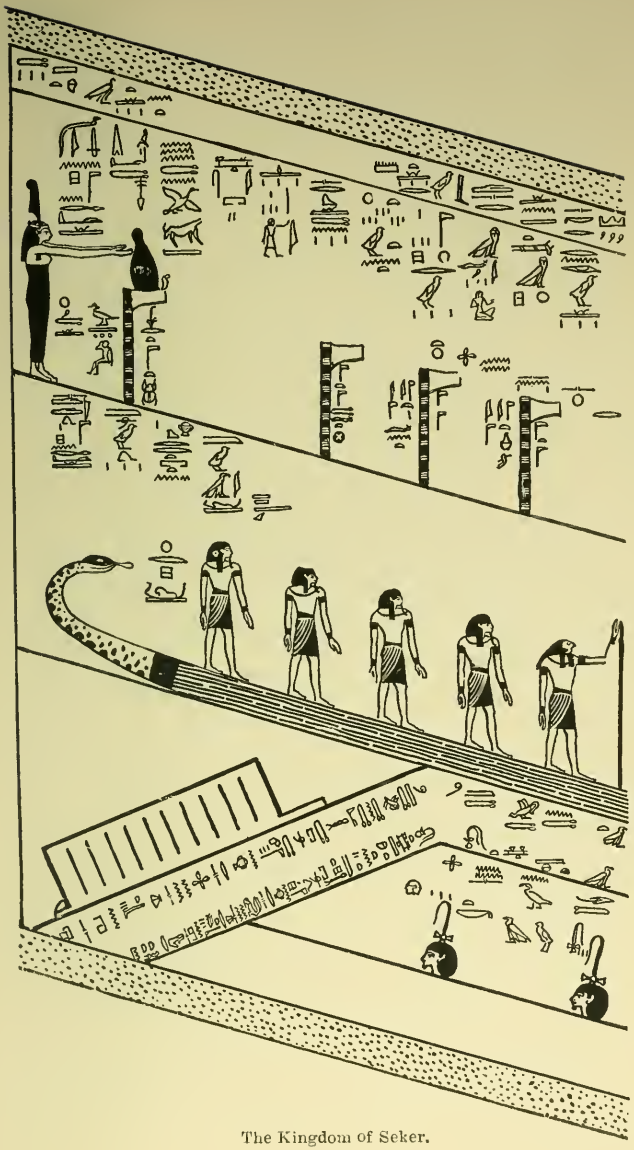



. The first god is called ḤER-KHU,

, and holds a staff in his hand; the second is ÂN-ḤETEP, , and holds the sceptre in his hand; the third is ḤERU-ḤEQUI,  , is hawk-headed, and holds the crook in his hand; the fourth is UT-MEṬU, , and holds a tree in his left hand.

The text containing the address of the Sun-god to the seven gods is broken away, and all that remains of it reads, "This great god maketh his journey by means "of those who tow him over this Circle in [his] boat . . . . . ."


. A portion of the answer of the seven gods to him is also broken away, but what remains of it reads, "Is opened to thee the earth to "such an extent that thou hast passed over the Beautiful "Land, and the roads concerning which Rā hath spoken "to thee, O Osiris. Thou criest out, O Rā, to the Land "of Seker, and Horus hath life upon his sands. Come "to Kheperâ, O Rā! Come to Kheperâ! Work ye "with the cord, O ye who make Kheperâ to advance, "so that it may give the hand (i.e., help) to Rā whilst "he passeth over the hidden ways of Rā, in the horizon. "[Come] in peace, in peace, O Rā of the Beautiful



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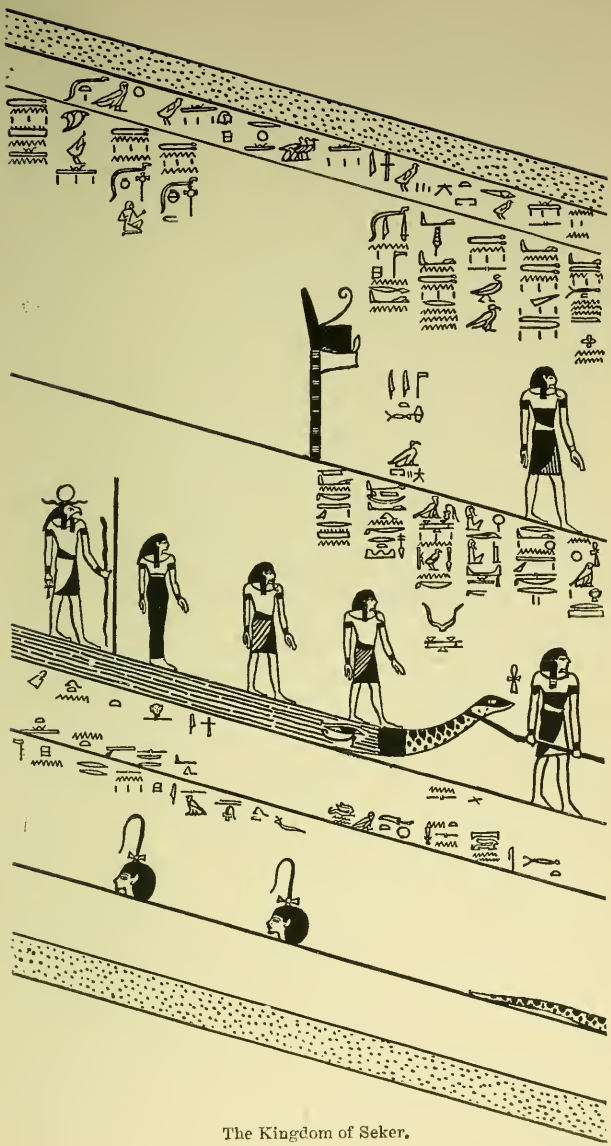
"Âment."

In the middle of the scene we see that the ground rises (see p. 103) and forms a kind of hollow mound, the highest point of which terminates in the head of a woman, which faces to the right; immediately above her head is a scarab which is in the act of descending, but only one half of its body is visible. Concerning the beetle it is said, "Behold Khepera "who, immediately the [boat of Rā] is towed to the "top of this Circle, unites himself to the roads of "the Ṭuat; when this god standeth on the head of "the goddess he speaketh words to Seker every day,"

The short lines of text just above the mound read, "The majesty of this great god journeyeth on by "being towed along, and these goddesses receive him,"

The words which are addressed to the god by the goddesses are, "Come, O Rā, in the peace of the Ṭuat! Let Rā "advance on the road in the boat which is in the earth, "in his own body, and let his enemies be destroyed. "[The goddess] Âment crieth (?) to thee, O Rā, so that "thou mayest join her, and mayest go forwards in "the sky as the GREAT ONE who is in the horizon, "and mayest be towed along by those who tow "thee, and, verily, mayest destroy all thine enemies,"

To this address Rā replies, saying, "O ye who have received "your weapons, O ye who have grasped your sceptres, "O ye who shake your spears, O ye who stand by your "*tchefau* food, who sit down to your offerings, who are "the warders of food and bread and are the lords of "the provisions in Âment, Isis giveth herself unto you, "and Âment joineth herself unto you, so that I may



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"stand up by you for your protection when I pass by you "in peace,"

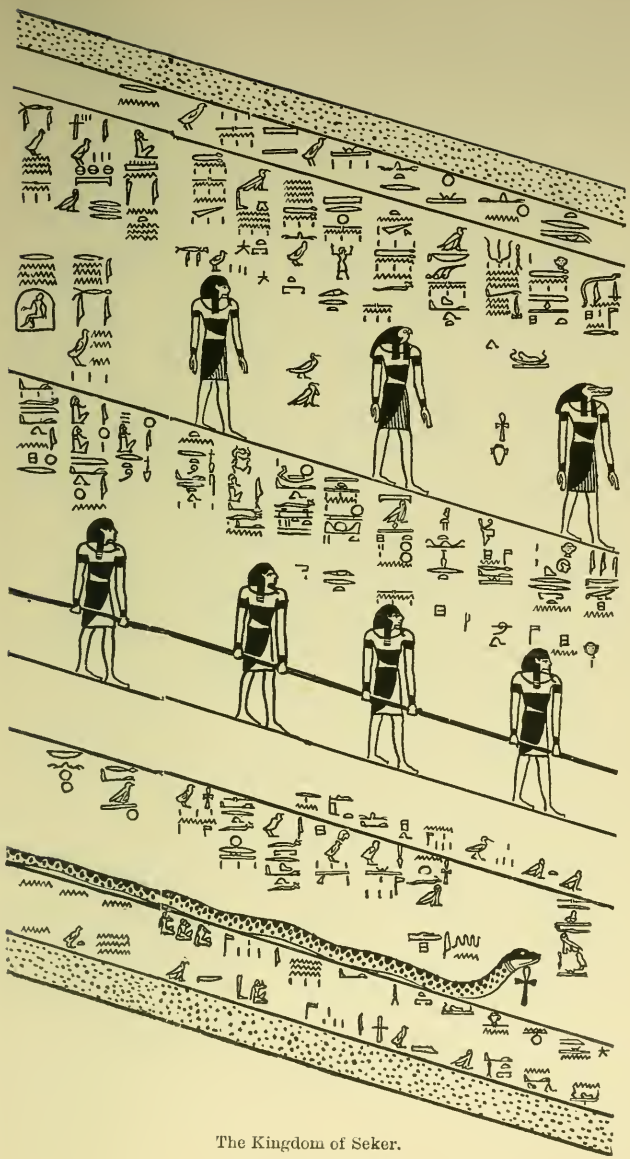
The "Land of Sekri," , which is mentioned by the seven gods who are towing the boat of Rā, lies immediately below the mound of earth, and forms, as it were, an oval island in the river of the Ṭuat; its shape is, as M. Maspero has said, an elongated ellipse, , and it is formed wholly of sand. The "Land of Sekri" is described in the legend which is written at each end of the oval as "The horizon (?) of "the hidden country of Sekri, which guardeth the "hidden body (or, flesh),"

This mysterious oval is supposed to rest upon the bodies of two man-headed lion sphinxes set tail to tail; of these, however, only the heads and fore quarters

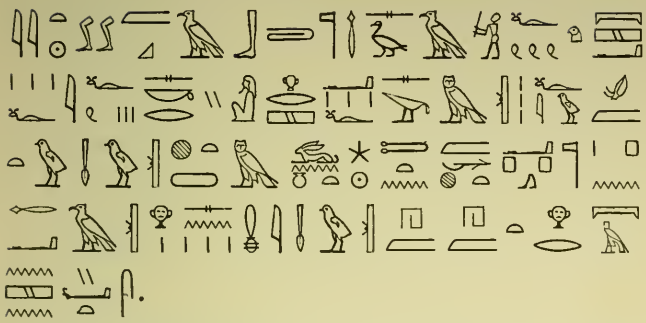
appear, one at each end of the oval. Each sphinx is called ÂF, , and he is said "to have his existence "from the voice of the great god," and "his work is to "keep ward over his image," .

Within the oval already described is stretched out at almost full length on the ground a monster serpent (see pp. 99, 103), which has two snakes' heads at one end of his body, and a bearded human head at the other (see p. 99); the text above his snakes' heads is mutilated, and all that can be made out satisfactorily are the words *neter āa*, "great god." From the middle of his body springs a pair of wings, and between them, immediately under the female head at the top of the mound, stands the god SEKRI, in the form of a hawk-headed man. Of him it is said, "His work is to "protect his own form," ; and of the serpent, "he liveth upon the magical pro-"tection which issueth from his mouth every day," .

The text which refers to the oval reads:—



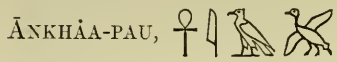
The Kingdom of Seker.

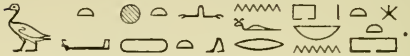


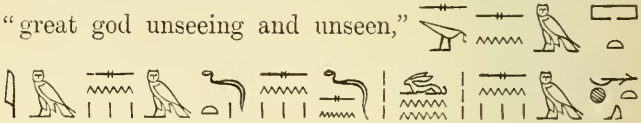
"The Image which is in this picture is in thick "darkness. The dawn in the horizon which belongs to "this god [cometh] from the eyes of the heads of the "great god, whose flesh sendeth forth light, and whose "legs are bent round, the great god who keepeth ward "over the flesh of SEKRI, who is on his sand, his own "image. The voice of this horizon is heard in this "hour after this great god hath passed them by, like "unto the sound of the roarings which are in the "heights of heaven when they are disturbed by a "storm."

On the left of the horizon (see p. 95) of SEKRI is the serpent ṬEPÂN, , "who liveth by the voice "of the primeval gods of the earth. He cometh forth "and he goeth in, and he presenteth the offerings made "to this great god every day unseeing [and unseen],"

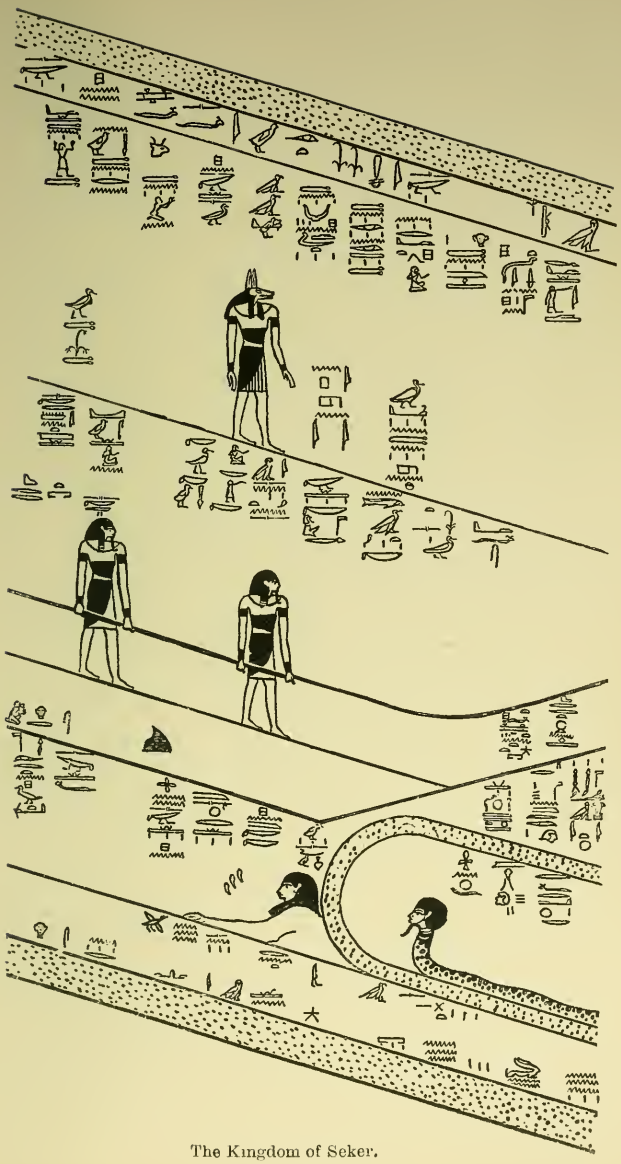
On

the right (see p. 107) of the horizon is the serpent ĀNKHÀA-PAU,  , "who liveth upon the "flames which issue from his mouth. His work is to "protect the horizon, and he never entereth into any "house of the Ṭuat,"

 .

Immediately in front of this serpent are four seated gods (see p. 111), of whom the heads of two are turned behind them; they are described as the "gods who "hold the secret forms of SEKRI, who is on his sand," . The first holds on his knees the White Crown, , the second the Red Crown, , the third the head of the ram of ḤERU-SHEFSHEFIT, and the fourth the plumes of Shu, or some other god of light and dryness. The legend above them reads, "Their forms are in the place among "them in their own bodies. They follow after this "great god unseeing and unseen,"  .

Behind the serpent ṬEPÀN (see pp. 87, 91) are four human bearded heads, each with a mass of fire upon



The Kingdom of Seker.

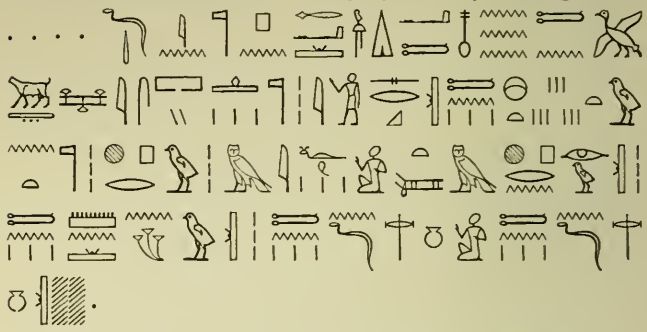
the top of it, which project from the long, narrow lake called NETU, ; these are called the "Blazing heads," . Along the lake are written, in two methods of writing, "The gods who are "in the Àmmāḥet weep when the boat hath passed "them by on its way to the . . . . . Ṭuat . . . . . "and the waters which are here are like unto fire "to those who are in them,"

In the upper register are:—

1. The goddess ÀMENTIT, standing with her arms stretched out in front of her at right angles to her body, and wearing the feather of Maāt on her head (see p. 87).

2. A group of nine large axes (four are broken away), the foremost surmounted by the Crown of the North, and the hindmost by the Crown of the South (see pp. 87, 91). The mutilated speech of the god written above them reads, "Give me thy hand (i.e., help me) Àmentet! "Good is this water which leadeth to the tomb [where] "rest the gods. Hail, exist ye, O nine gods who have "come into being from my flesh, and have not come

"into being from your own forms, and who are firm in "respect of your food, I avenge you, do ye avenge me."

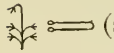
. . . . 

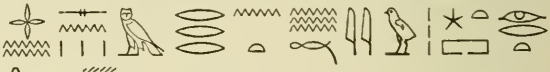
3. The god who is the "guardian of those who are submerged," (see pp. 91, 95).

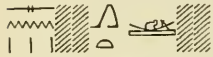
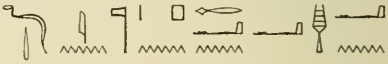
4. The god SATIU (?), (see p. 95).

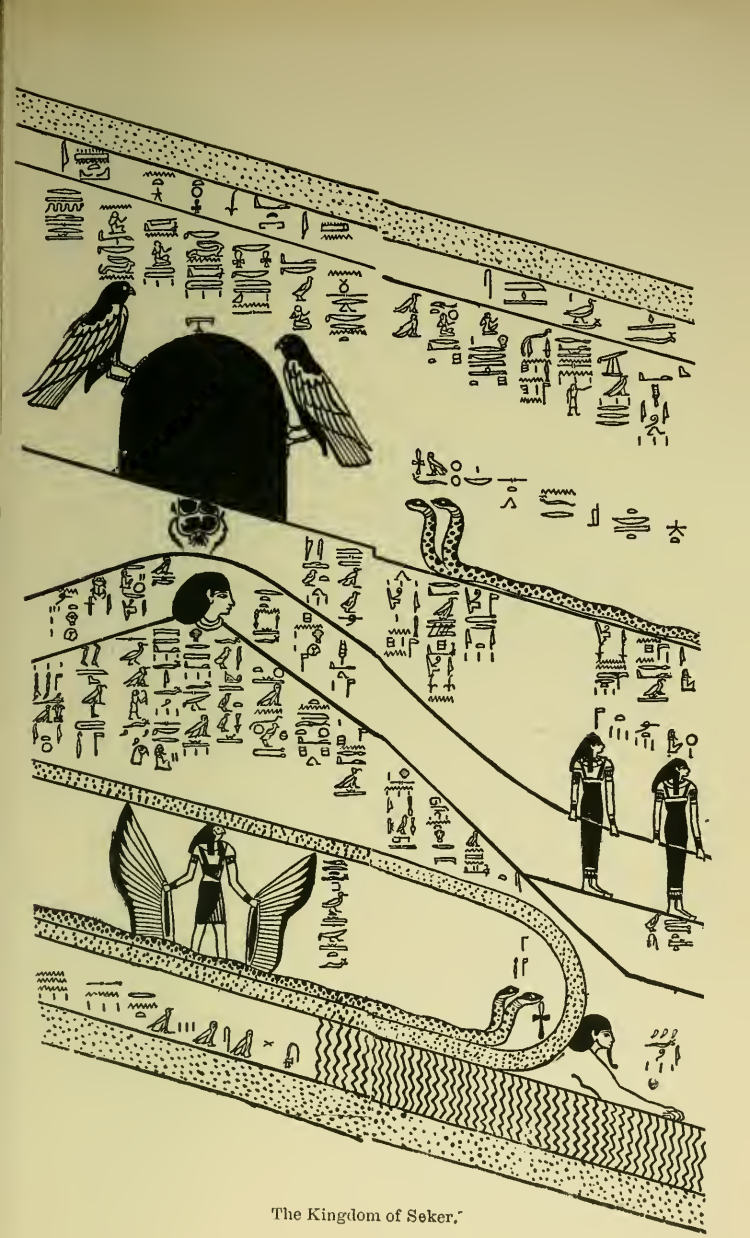
5. The god ĀNKH-ÂB, , hawk-headed (see p. 95).

6. The god BATH-RESTH (?) crocodile-headed,

 (see p. 95).

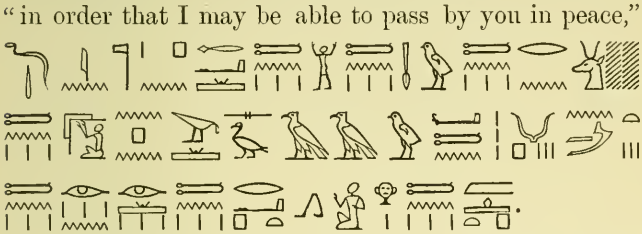
7. The god ÂNP-HENI, , jackal-headed (see p. 99). Of these five gods it is said, "They act as "guardians of Net, and of those who are submerged in "the Ṭuat, and they [protect] and make to pass on the "boat," 

 . To these the Sun-god makes an address, which reads 



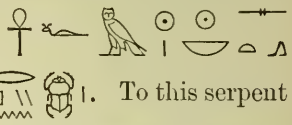
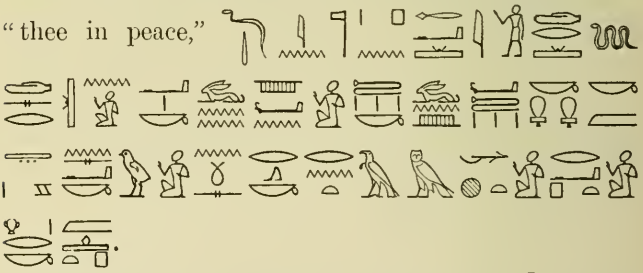
The Kingdom of Seker.

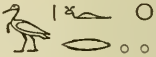
, "This great god saith, O ye who stand by "your waters, who keep ward over your lands, who go "round about in the pool of those who are submerged "in Nu, pilot ye these to the lands of the sea of the "Ṭuat, unto your waters which never dry up, and rise "ye up in your lands and let me travel over you in "peace. This great god saith, O ye, lift ye up your "weapons to your . . . . . image, and protect ye the "foreheads of your *maāt*, and perform ye your work, "in order that I may be able to pass by you in peace,"

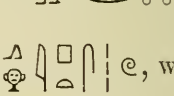


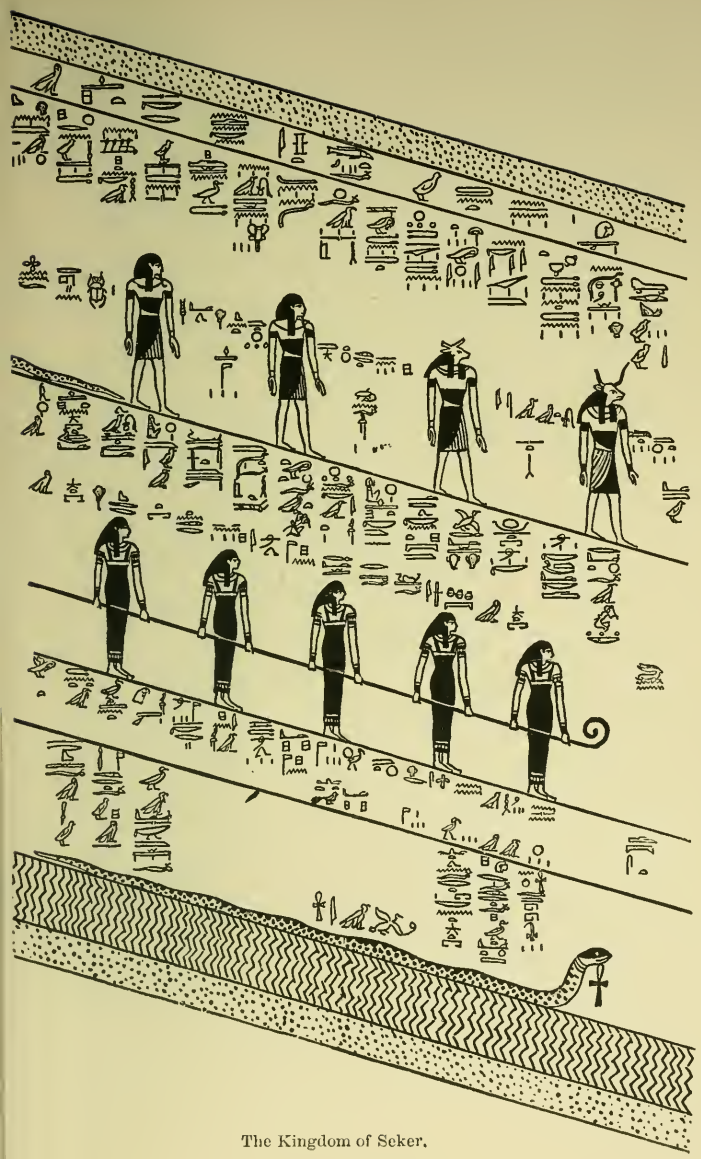
8. Immediately in front of the god ÂNP-HENI is an object which looks like a chamber with a rounded roof; but whatever it may be, it is filled with sand, and from the fact that the sign of "night" or "darkness," , appears at the top, we may conclude that it represents

some form of the dark underworld of Seker. To each side of it a hawk clings by his claws, and from the lower part of it emerges the scarab, which has already been mentioned (see p. 103).

9. A huge serpent, the two heads facing the object described under No. 8. Of him it is said, "He liveth "by Rā every day, he travelleth over every place of "*maāt* in the Ṭuat, and it is he who setteth himself in "opposition to the scarab,"  . To this serpent Rā saith, "Hail, thou serpent Ṭer, whom I myself "have fashioned, open thou to me thy folds, open thou "thy folds wherewith thou hast doubly sealed the "earth to protect me, and march thou against those "who are in my following, in order that I may pass by "thee in peace,"  .

10. The god Baferkheftiu,  , ram-headed (see p. 111).

11. The god Iu-ḥer-àptesu,  , who holds a lasso in each hand (see p. 111).



The Kingdom of Seker.

12. The god Ân-âṭ, , wearing a feather of Maāt (see p. 111).

13. The god Âbui, , with his head turned behind him; he is provided with a shade, (see p. 111).

14. The god Âmu, bull-headed (see p. 107).

15. The god Set, bull-headed (see p. 107).

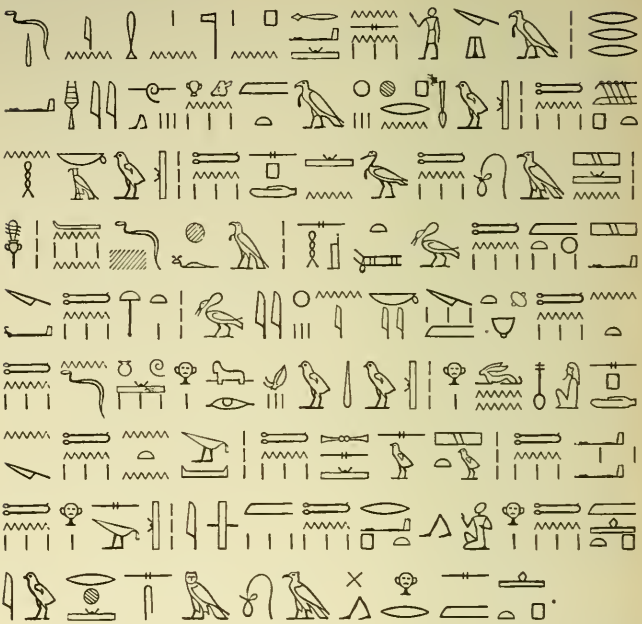
16. The god Senṭ-nef-Âmentiu, (see p. 107).

17. The god Ḥetep-neteru, (see p. 107).

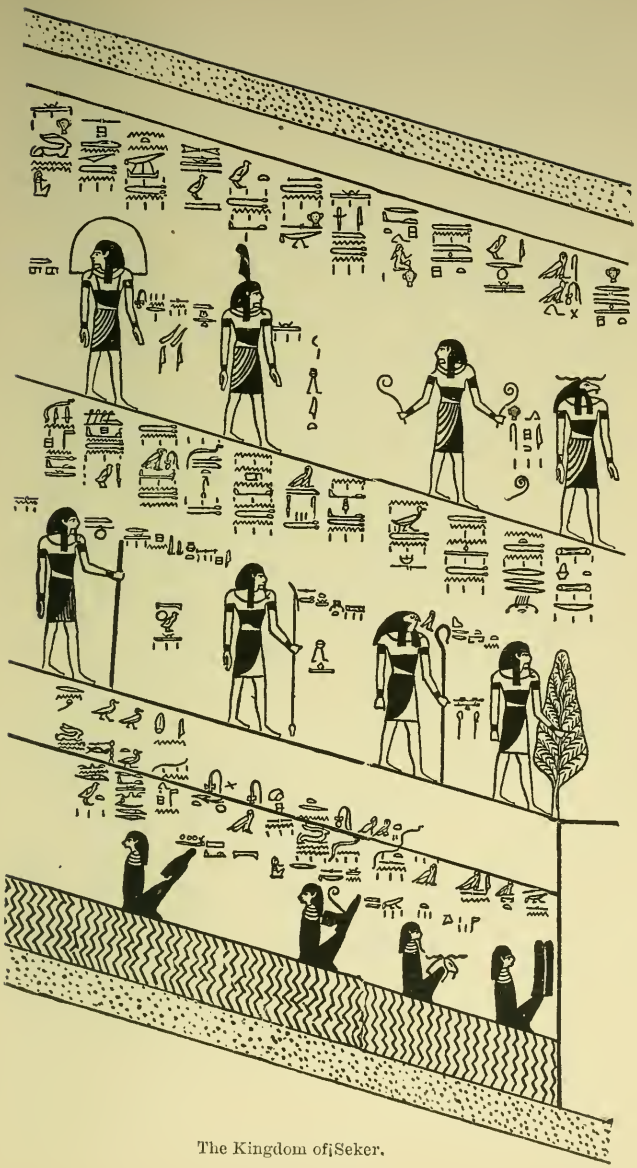
Of these eight gods it is said, "They stand by at the "annihilation of the dead in the Ṭuat, and their work "is to burn up with fire the bodies of the dead by the "flames from their mouths in the course of every day,"

18. A goddess, standing upright, with her hands stretched out to the top of the head of a man who is kneeling before her, and is cutting open his head with a hatchet; the goddess is called , and "lives upon the blood of the dead, and upon "that which the gods give," (see p. 113).

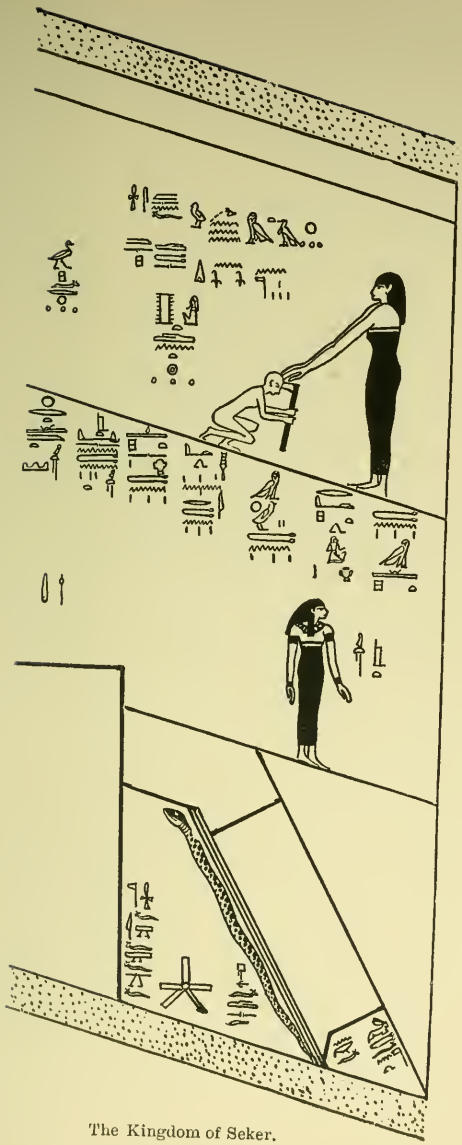
The text of the speech which the god makes to the eight gods reads :—



"The Majesty of this great god saith unto them, "Hail, ye who stand at the blocks of torture, and who "keep ward at the destruction of the dead, ye whose "voices have come into being for you, who have "received your words of power, who are endowed with "your souls, who sing hymns to the accompaniment of "your sistra, who take vengeance on the enemies, who "annihilate the dead, who hack in pieces shades [of "men and women], who destroy and cut in pieces the

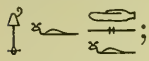
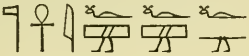


The Kingdom of Seker.



The Kingdom of Seker.

"dead, who avenge Osiris and hearken unto words near "Unnefer, provide ye yourselves with your slaughtering "knives, fetter and bind with your hands [this] figure "which is with you, so that I may journey past you in "peace. Whosoever knoweth this shall pass by the "goddess in peace."

The entrance into the Sixth Division of the Ṭuat is made through a door in the lower register, which is guarded by a serpent "who openeth it himself,"  ; here, too, appears the large five-rayed star which is the symbol of the planet VENUS, and is described as the "living god which journeyeth, and "journeyeth, and travelleth,"  .

CHAPTER VI.

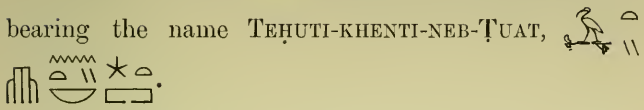
THE SIXTH DIVISION OF THE ṬUAT, WHICH IS CALLED METCHET-MU-NEBT-ṬUAT.

In the scene which illustrates the Sixth Division of the Ṭuat, which is passed through by the Sun-god during the Sixth Hour of the night, we see, in the middle register, the dead Sun-god Áfu-Rā, ⊙,

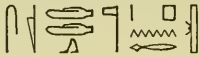
The Boat of Áf, the dead Sun-god, in the Sixth Hour.

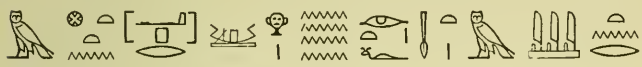
once again standing in his boat, under the canopy, accompanied by his usual company of gods. He is no longer in the serpent boat wherein he passed through the domain of Sekri, and he is no longer being towed along. In front of the boat are:—

1. The god Thoth, in the form of a man with the head of a cynocephalus ape, seated on a throne, and

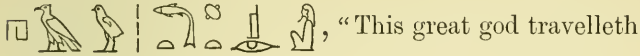
bearing the name TEḤUTI-KHENTI-NEB-ṬUAT,  .

2. A female figure, with her hands turned behind her, holding in each the pupil of an eye of Horus or Rā; she is called ÂMENT-SEMU-SET, .

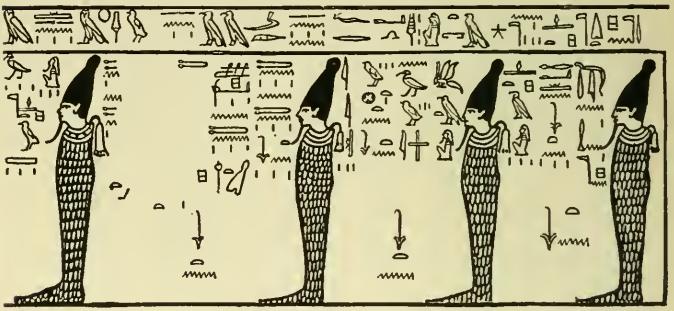
The text above the boat reads: 



The goddess Âment-semu-set. Thoth of the Ṭuat.

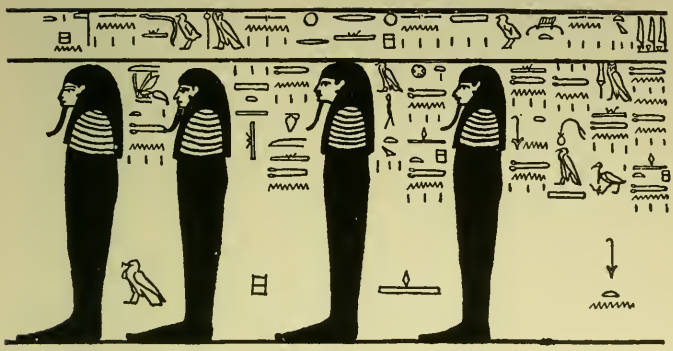
 , "This great god travelleth "through this city, being provided with [his] boat, on "the water; he worketh the paddle in this country "towards the place of the body of Osiris." . . . "The "Majesty of this great god [speaketh to] the gods who "are in this country when he arriveth at these houses "which are hidden, and which contain the image of "Osiris. This god crieth [to the hidden forms which

"are in them, and they hearken to the voice of this "god, and then he passeth them by," [ ]



The Four Kings of the South.

In the abode of Osiris are sixteen gods in mummied forms. The first four are bearded, and wear the *menât* and the White Crown, and each is described by the title *suten*, , i.e., "King of the South." The second four are bearded, and are described as Ḥeteptiu, ; the third four are bearded, and wear the *menât* and the Red Crown, and each is described by the title *bât*, ; and the fourth four are bearded, and are called

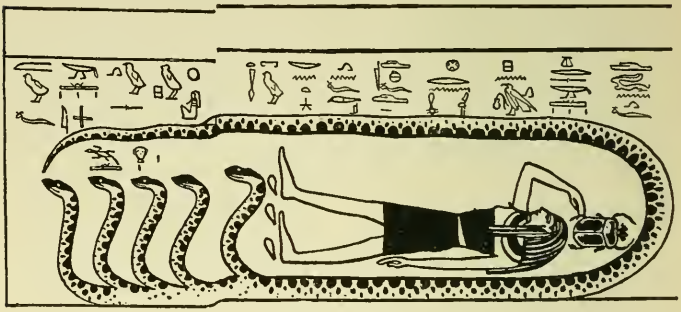


The Four Ḥeteptiu gods.

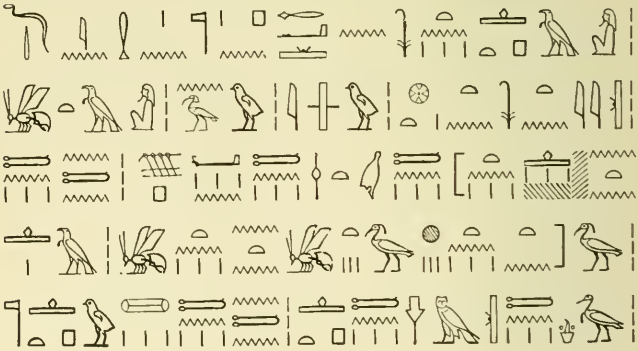
The Four Kings of the North.

The Four "Spirits."

KHU, , i.e., "Spirits." Immediately in front of these gods is an enormous serpent with five heads, which is called ĀSH-ḤRÀU, , i.e., the "Many-faced." The body of this serpent is bent round to form an oval, and within it lies on his back the god ÀFU, , who is holding upon his head a beetle, which is the symbol of the god KHEPERÀ. The text written above reads:—



The Serpent Āsh-ḥràu.



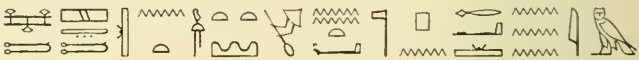
"Saith the Majesty of this great god to the kings of "the South, to the ḤETEPTIU, to the kings of the North, "and to the Spirits who are in this City:—May your "royal state and condition be with you, may ye receive

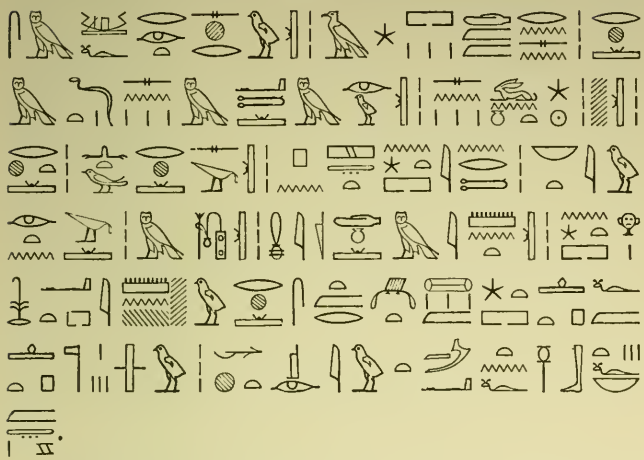
"your White Crowns, and ye ḤETEPTIU [may ye receive] "your offerings, and ye kings of the North may ye "receive your Red Crowns, and ye SPIRITS may ye "receive your appointed rites; may your offerings be "unto you, and may ye be in peace. May ye have "power over your souls, may ye be adored (?), may ye "have sovereignty over your city, may ye have peace "in your fields, may ye join yourselves to (i.e., attain "to) your secret things with your crowns (?), may your "appointed rites be paid to you, may your sacrifices of "propitiation be made to you, and give to the gods "their mouth. Avenge ye me in [this] land, and hack "in pieces the serpent Āpep, O ye kings of the South, "ye Ḥeteptiu, ye kings of the North, and ye Spirits, "who dwell in [this] land."

"Those who are in this picture stand up in their "places, and they hear the voice of the great god, the "lord of the dead body, that is to say, KHEPERÀ in his "own flesh . . . . . in the act of guarding."

Of the Serpent of Many Faces it is said, "Of him "who is in this picture, with his tail in his mouth, his "work is to rise up with this image, to journey to the "West in his form, and to travel to every place of the "Ṭuat. Through the voice of Rā it is that the figures "who are in him advance."

The text which runs in the border above the upper register reads:—



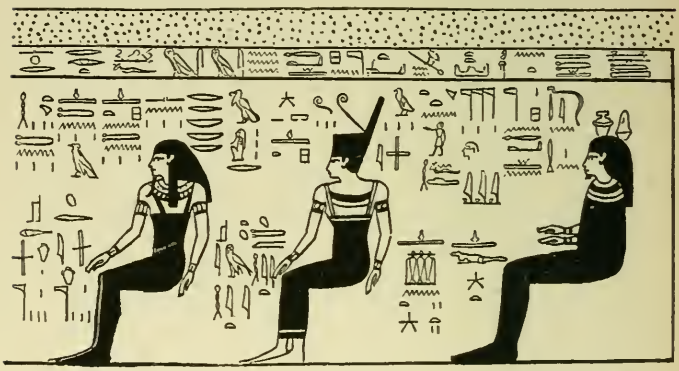


"[This is] the hidden path of Ȧmentet, on the water "of which is transported this great god in his boat to "arrange the lots (or, plans) of those who are in the "Ṭuat. If their names be uttered, if their bodies be "known, if their true forms and the knowledge of their "hours be known, and the qualities of this secret figure "of the Ṭuat (which are unknowable), by any man "whatsoever: or if an exact representation in drawing "be made of what is in the Hidden Place (Ȧment) of "the Ṭuat, which is to the south of the Āt of Ȧmentet: "whosoever knoweth this thing shall be one who is "fully provided with food in the Ṭuat, and he shall "partake in the offerings which are made to the gods "who are in the following of Osiris, and he shall have "(i.e., receive) the offerings which all his kinsfolk are "in duty bound to make to him upon earth."

In the upper register are:—

A company of nine gods and goddesses, all of whom are represented as seated, but their seats of state or thrones are invisible; they may be thus enumerated:—

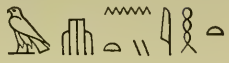
1. The god ḤETEP-KHENTI-ṬUAT, ,
in the form of a mummy; his hands project from his bandages, and on his head he has symbols of meat and drink.



Asâr-âm-âb-neteru. Âsth-meḥit. Ḥetep-khenti-Ṭuat.

2. The goddess ÂSTH-MEḤIT, or ÂST-ÂMḤIT, , or , with the Crown of the North on her head. The name means "Isis in the North."

3. The god ÂSÂR-ÂM-ÂB-NETERU, ,
i.e., "Osiris in the heart of the gods."

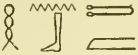
4. The god ḤERU-KHENTI-ÂḤET-F,  , i.e., "Horus at the head of his field," hawk-headed, with his hands projecting from his bandages.

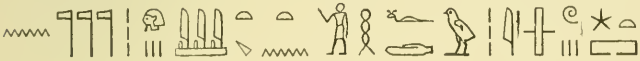
5. The god BENTI-ÂR-ÂḤET-F, , or , ape-headed, with his hands projecting from his bandages.

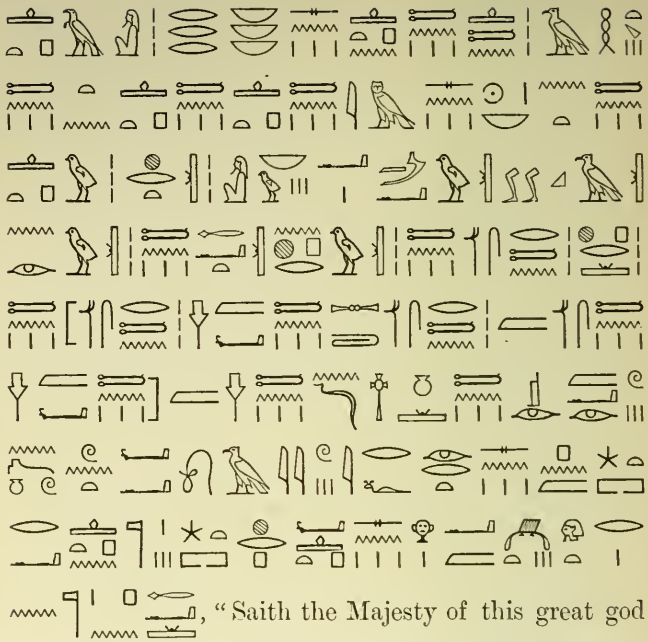
6. The god MAĀ-ÂB-KHENTI-ÂḤET-F,

Ḥenbethem. Maā-âb-khenti-âḥet-f. Benti-ar-âḥet-f. Ḥeru-khenti-âḥet-f.

, wearing the White Crown and *menât*, and with his hands projecting from his bandages.

7—9. Three goddesses, the first two of whom are called ḤENBETHEM (?),  , and THEḤBITH, . The text which refers to this company of the gods reads:

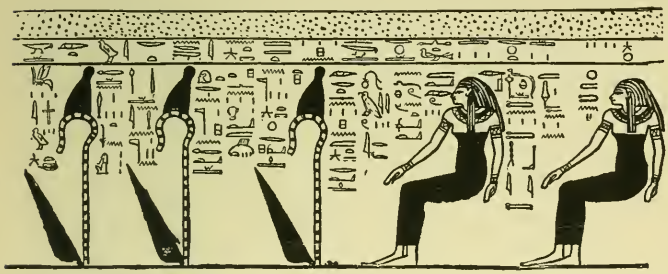




, "Saith the Majesty of this great god "to the gods who are over this Field:—O ye gods who "dwell in the Ṭuat, ye Ḥeteptiu who keep ward over "your masters, ye unto whom offerings are made from "the offerings of your fields of offerings, whereon ye "take your rest each day, unite ye yourselves to the "provisions which are mine. Ye are the lords of "[your] hands, ye have right [to direct] [your] feet, ye "are exalted in your forms, ye are great in your "transformations, ye have power over what ye produce, "ye have power over what ye have possession of, ye "have possession of that over which ye have power, ye

"have power over that over which ye have possession, ye "have possession of that over which ye have dominion, "protect ye Osiris from those who would act with "violence and wrong against him. The work of these "gods in the Ṭuat is to give offerings to the gods of "the Ṭuat, who are masters of their offerings and of "the food which proceedeth forth from the mouth of "this great god."

10. Three sceptres of the form ʔ, each surmounted

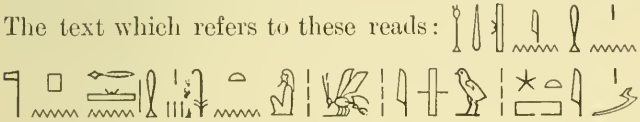


Three Sceptres of the White Crown. . . . . Thebbith.

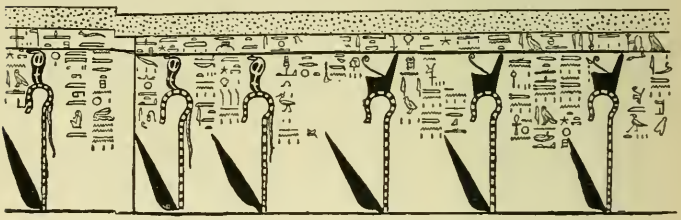
by the WHITE CROWN; from the base of each projects a knife.

11. Three sceptres of similar form, each surmounted by the RED CROWN; from the base of each projects a knife.

12. Three sceptres, of similar form, each surmounted by a uraeus; from the base of each projects a knife. The text which refers to these reads:



"Saith "the Majesty of this great god to the Majesties of the



Three Sceptres of the uraei. Three Sceptres of the Red Crown.

"kings of the South and North who dwell in the Ṭuat:— "Reap ye, O ye who wear the White Crowns, and ye "who wear the Red Crowns like Souls [who are in] "their lands. Ye who belong to the Ṭuat produce "your own offerings therein. Make ye to be Maāt "your sceptres (?), let your souls live, and let your "throats have food to swallow, and ye shall come into "being upon the land . . . . . Their souls shall rise "up in the Ṭuat on their sceptres (?), they are provided

with knives, and no violence shall be done to them . . . . . goddess . . . . ."

13. The lion KA-HEMHEMET, , couchant, and facing the two companies of the gods described above. Above his back are the two Utchats, between which is the sign .

14. A form of the goddess ISIS, , in a sitting position, but without a throne.

Thath-neteru. Ḥetchefu. Isis-Thaâth. Ka-hemhemet.

15. The god ḤETCHEFU, .

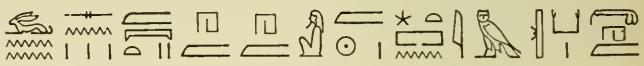
16. The god THATH-NETERU, , in mummied form, holding a sceptre in one hand and a knife in the other.

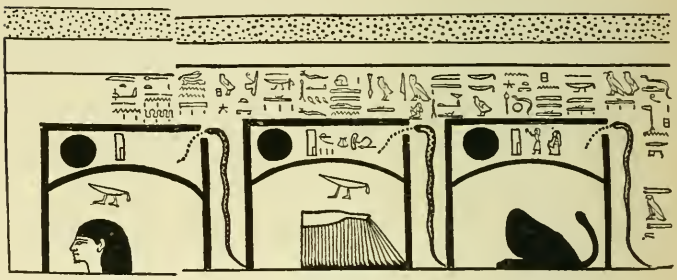
17. A chamber, with an opening under the roof, through which a snake, which stands on its tail outside it, belches fire; under a vaulted covering is an "image," , of Rā, in the form of the hind-quarters of a lion, . The chamber is called ḤET-ṬUAU-RĀ, ⊙ .

K

18. A similar chamber, with an "image" of Rā in the form of a hawk's wing, ; the name of the chamber is ḤET-STAU-KHER-ĀḤA, .

19. A similar chamber, with an "image" of Rā in the form of a human head; the name of the chamber is ḤET-ṬEMṬET-RĀ, . The texts read:





Ḥet-ṭemteṭ-Rā. Ḥet-stau-kher-āḥa. Ḥet-ṭuau-Rā.

In the lower register are:—

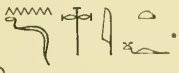
1. The god ḤENTI(?), , crocodile-headed, and in a seated position, but without a throne.

ḤEM. ÁḤI. [EM-NU-UR.] ḤENTI.

2. The god EM-NU-UR, , crocodile-headed, or ape-headed.

3. The god ÁḤI, .

4. The god HEM, .

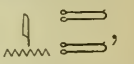
5. The god NETCH-ÁTEF,  .

6. The god ĀNKH-ḤRÁ, .

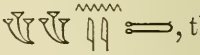
7. The god MEṬ-ḤRÂ, .

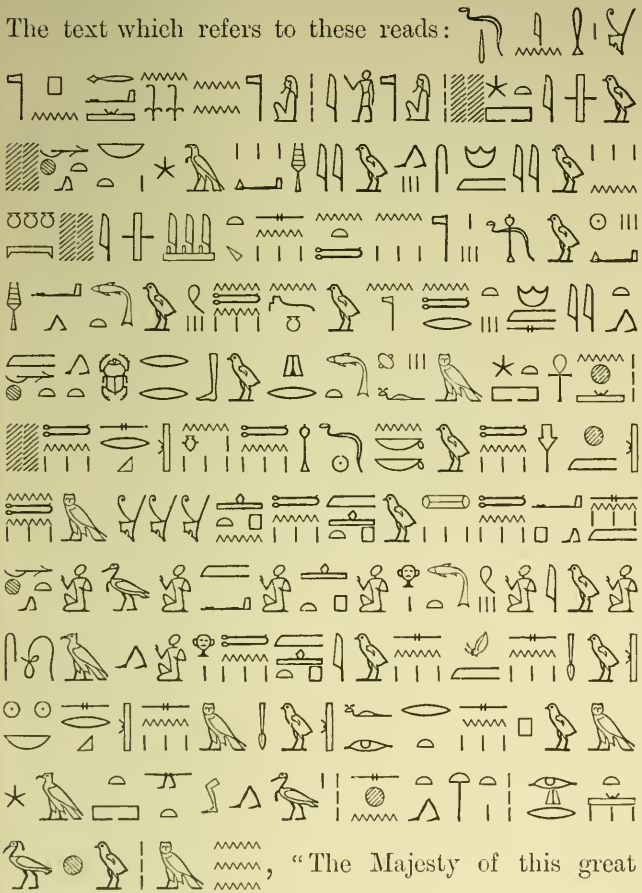
8. The god NETCHTI, .

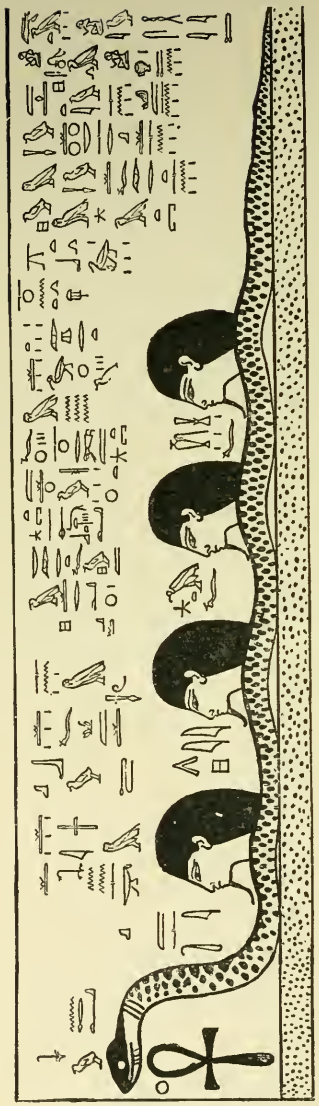
Netchti. Meṭ-ḥrâ. Ânkh-ḥrâ. Netch-âtef.

9—12. Four goddesses, each in a seated position, but without a throne; the first is called ÂNTHETH,  ,

Seḥith. Ḥemt. Ḥenḥenith. Ântheth.

the second ḤENḤENITH,  , the third ḤEMT, , and the fourth SEḤITH, .

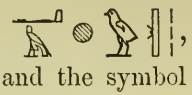
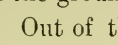
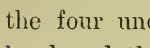
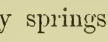
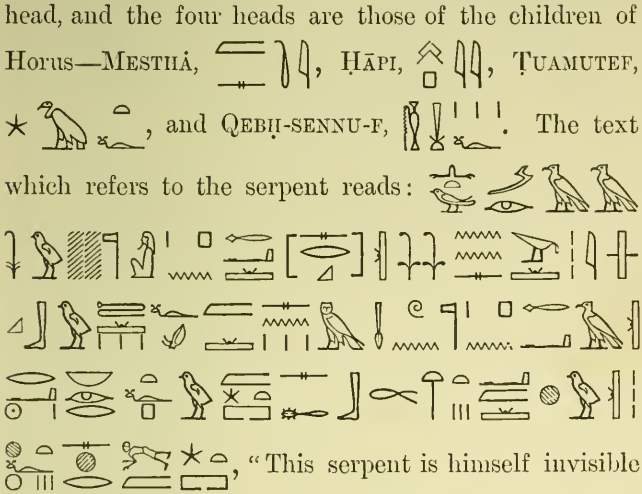
The text which refers to these reads:  , "The Majesty of this great "god saith unto these gods:—O ye gods who dwell in "the Ṭuat, and who are in the following of the lord of "the beings who are in the Ṭuat, who stand up and sit "down in Nu, who dwell in your Field, O ye gods who

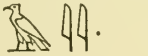


The Serpent Ām-khu and the heads of the Four Children of Horus.

"send forth light, and who
"make to stand up your
"bodies, and O ye goddesses
"who sit down in the fol-
"lowing of the SCARAB in
"the place where are his
"bodies in the Ṭuat, O ye
"who live on your . . . . . .,
"whose hearts live on their
"food, who send forth light
"in the darkness which sur-
"roundeth you, who have
"the mastery over your Red
"Crowns, who partake in
"content of the offerings
"made to you, let them
"travel in my following, let
"my soul be with me, let
"me rest (or, unite myself)
"to my bodies, and let me
"pass by you in peace.
"These gods hear the voice
"of Rā every day, and they
"have their life through his
"voice. The work which
"they have to do in the
"Ṭuat is to convey along
"souls, and to accompany
"the shades of the dead,

"and to make provisions for spirits, [and to find for "them] water."

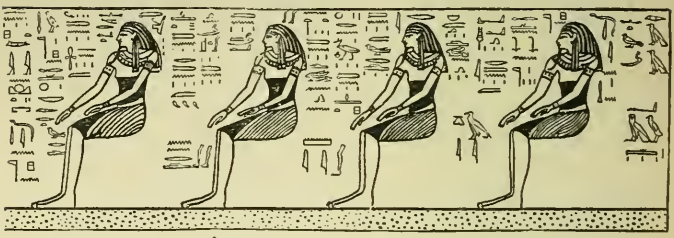
13. The monster serpent Ām-khu,  , with his head raised from the ground, and the symbol of "life" under his head. Out of the crest of each of the four undulations of his body springs a bearded head, and the four heads are those of the children of Horus—Mesthâ, , Ḥāpi,  , Ṭuamutef,  , and Qebḥ-sennu-f,  . The text which refers to the serpent reads:  , "This serpent is himself invisible "to this great god, but these forms (i.e., the heads of "the four children of Horus) have their being in his "folds, and they hear the voice of this great god every "day. The work which he doeth in the Ṭuat is to "devour the shades of the dead, and to eat up the "spirits of the enemies [of Rā], and to overthrow "[those who are hostile to him] in the Ṭuat."

14. The god Ḳai,  .

15. The god MENI, .

16. The god ÂNN-REṬ, .

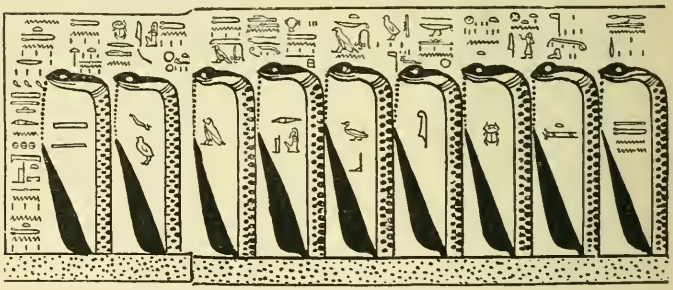
17. The god URṬ, . Each of these four gods is



Urṭ. Ânn-reṭ. Meni. Ḳai.

in a sitting position, but has no throne whereon to sit.

18. A company of nine serpents, each of which belches fire from its mouth and is armed with a huge



The serpents of a company of gods.

knife; only the heads and upper parts of the bodies of these serpents are visible. Their names are TA-THENEN, , TEM, , KHEPERÂ, , SHU, , SEB,

, Asâr, , Ḥeru, , Âpu, , and Ḥetepiu, . The text which refers to the four gods and the nine serpents reads:—

"Saith the Majesty of this great god to these gods:—
"O ye who make yourselves to be standing up although

"ye are seated, ye who are in motion although ye are "at rest, ye whose souls come into being, ye who are "united to your shades, who lift up your feet and who "move onwards by your thighs, unite ye yourselves to "your flesh, and let not your members be fettered. "They have their life through the voice of this great "god every day, and the work which they do is to "watch the two comings of the god Khuti."

Concerning the nine serpents it is said:—

"The Majesty of this great god speaketh words to "these male gods who are at the head of this city:— "Hail, O nine forms of the divine spirits, whose faces "are of flames, who are provided with your knives, "burn ye up the enemies of Kheperâ, hack in pieces "their shades, for ye are the warders of the Hidden "Flesh, which is made of Nu, your habitation, for it is "ye who dwell in the Water of TA-THENEN, and it is "for you that the magical powers of Kheperâ come "into being. They have their means of living from "the word of Rā every day. The work which they do "in the Ṭuat is to hack asunder the dead, and to cause "the spirits to be destroyed."

CHAPTER VII.

THE SEVENTH DIVISION OF THE ṬUAT, WHICH IS CALLED THEPḤET-ÀSÀR.

THE scene that illustrates the SEVENTH DIVISION of the Ṭuat, which is passed through by the Sun-god during the SEVENTH HOUR of the night, is introduced by three lines of text, which read :—

"The Majesty of this great god taketh up his abode "in the Hall of Osiris, and the Majesty of this god

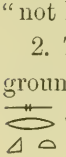
"addresseth words to the Hall of the gods who dwell "therein. This god performeth all the rites proper "[for entering] this Hall, and he advanceth on his way "againt Āpep by means of the words of power of Isis, "and by means of the words of power of the Sovereign "God. The name of the gate of this City wherethrough "passeth this god is RUTI-ÀSÀR. The name of this "City is THEPḤET-SHETA. The name of the hour of the "night which guideth this great god into it is KHEFTES-"HÀU-ḤESQET-[NEḤA]-ḤRÀ."

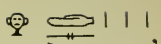
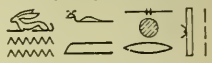
The Boat of Àf, the dead Sun-god, in the Seventh Hour.

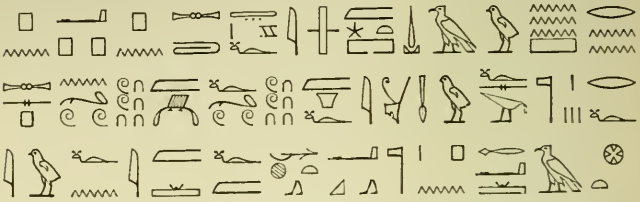
In the middle register are:—

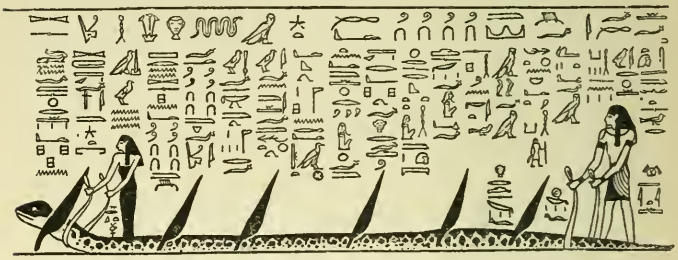
1. The boat of Rā, who stands under a canopy formed by the body of the serpent MEḤEN; the god is ram-headed and wears a disk on his head, and his name ÀFU, [hieroglyphs], is written twice near him. In front of him stand ḤEKA-SER, [hieroglyphs], and SA, and ISIS, who has both arms stretched out before her, and is reciting the words of power which shall make the boat to advance.

Behind the god stand ḤERU-ḤEKEN, KA-SHU, NEHES, ḤU, and the "protector of the boat." Above the boat is written: , "This great "god journeyeth in this City in the path of the Circle of "SAR (Osiris) by means of the utterances of the words "of power of Isis and of the words of power of SER, so "that he may journey on his way against NEḤA-ḤRÂ. "If these words of power of Isis, and those of SER be "uttered, ĀPEP shall be turned back and shall be shut "up in Âment, in the hidden place of the Ṭuat; if "they be uttered on the earth it shall be so likewise. "Whosoever shall utter them shall become one of those "who are in the boat of Rā, both in heaven and upon "earth; but whosoever knoweth not these figures shall "not know how to repulse NEḤA-ḤRÂ."

2. The serpent NEḤA-ḤRÂ, which is transfixed to the ground by means of six knives. The goddess SERQET,  , stands with a band round his neck in the act of

strangling him, and the god ḤER-ṬESU-F,  , stands by his tail, round which he is tying a fetter. The text which refers to him reads: 

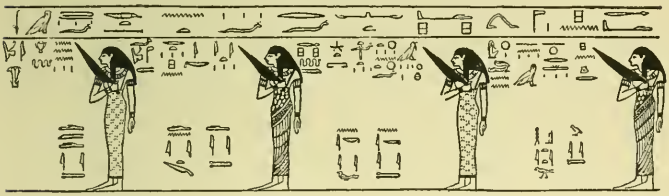




The serpent Nchâ-ḥrâ being fettered by Serqet and Ḥer-ṭesu-f.

, "He who "is in this picture is Āpep, and he surroundeth his "country, which is in the Ṭuat; TCHAU is the name of "this district, which is four hundred and forty cubits

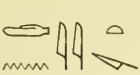
"in length, and four hundred and forty cubits in "breadth, and his voice guideth the gods to him. He "who is with (?) him after this great god hath made "his passage through this City, halteth (?) with ÂFU, "opposite to the country whereover he would make a "way; behold, SERQET is at the head [of Âpep], and "ḤER-ṬESU-F placeth his deadly fetter about his feet "after Isis hath taken possession of the words of power "of SER of two-fold strength, [and Rā] giveth their "words of power. Whosoever knoweth it (i.e., this "picture and the text) upon earth shall not be one of "those of whose water NEḤA-ḤRÂ drinketh."

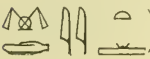


Temṭith. Ṭenith. Nâkith. Ḥetemtit.

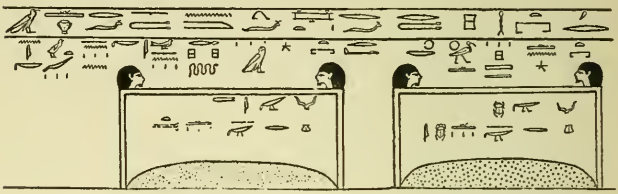
3. The goddess ḤETEMTIT, , armed with a knife.

4. The goddess NÂKITH, , armed with a knife.

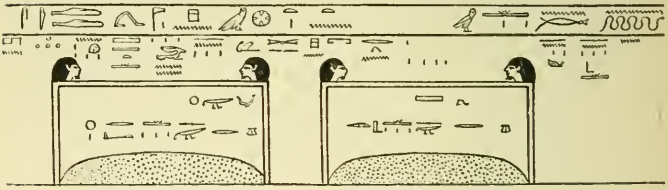
5. The goddess ṬENIT,  (var.), armed with a knife.

6. The goddess ṬEMṬITH, (var. ), armed with a knife. These four goddesses

guard four rectangular coffers, at the end of each of which is a human head; inside each coffer is a mound of sand, beneath which is buried one of the four forms of Osiris. The first coffer "contains the form of TEM," ; the second "contains the form of KHEPERÂ," ; the third "contains the

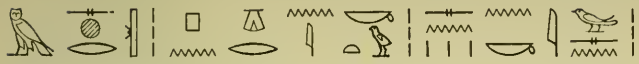


The coffer of Tem. The coffer of Khepera.

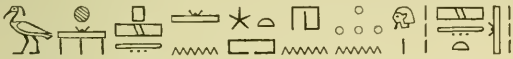


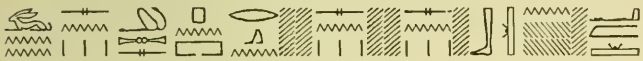
The coffer of Rā. The coffer of Osiris.

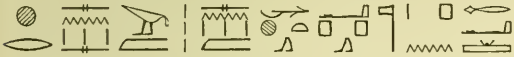
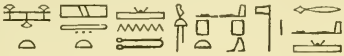
form of RĀ," ; and the fourth "contains the form of OSIRIS," . The goddesses are described as:

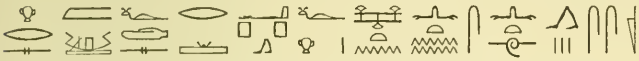


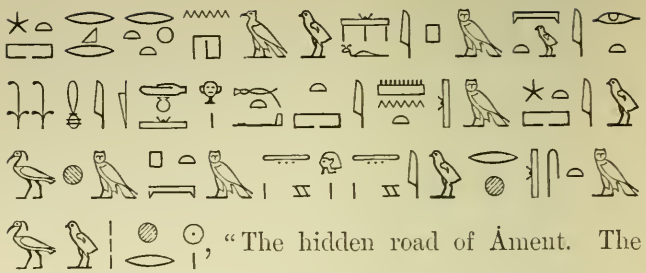
, "The goddesses who hack "at Āpep in the Ṭuat, who repulse (or, bring to nought) "the affairs (or, matters) of the enemies of Rā. Those "who are in this picture, and who hold knives, hack "asunder Āpep in the Ṭuat each day."

7—10. The four coffers of Osiris, concerning which it is said: 

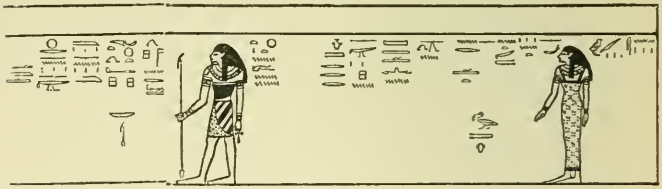


 , "[These "are the] hidden magical figures of the Ṭuat, the "funeral shrines of the hidden heads. [When] those "who reached this region [come there, the hidden "heads] appear, [and when they have heard the voice of "Rā] they eat their own forms, after this great god hath "passed them by." The line of hieroglyphics above the upper register reads: 





"The hidden road of Âment. The "great god maketh his way over it in his holy boat, "and he passeth over this road which has no water, "and none to tow. He maketh his way by means of



Neb-Uast. Seth-āb (?).

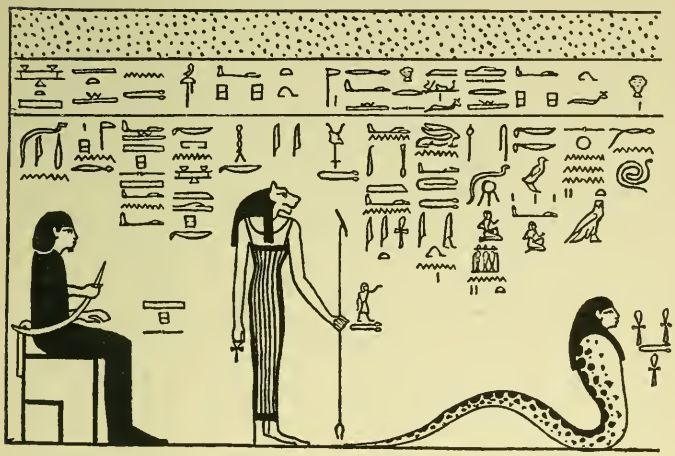
"the words of power of ISIS, and by means of the words "of power of SEMSU (?), and the utterances of this great "god himself [act as] magical protectors, and perform "the slaughters of ĀPEP in the Ṭuat, in this Circle in "his windings in the sky. Whosoever shall make [a "copy of] these [pictures] according to the similitudes "which are in writing at the northern side of the "hidden palace in the Ṭuat they shall act for him that "maketh them as magical protectors in heaven and in "earth. Whosoever knoweth them shall be as the "SPIRITS with Rā."

11. The god NEB-UAST, , standing, and holding a sceptre in his right hand.

12. The goddess SETH-ÀB (?), .

In the upper register are:—

1. The god SHEPES, , in mummied form, seated,



Shepes. Àth. Ankhuithit.

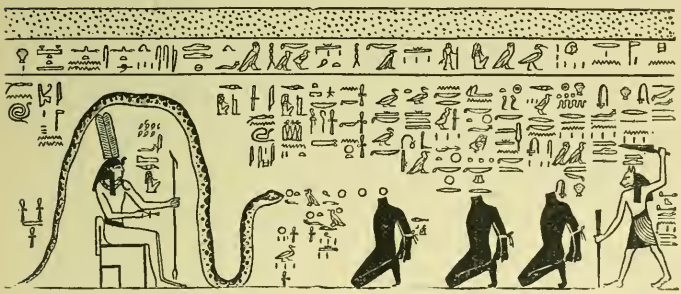
and holding in his right hand some curved object, which resembles a boomerang.

2. The goddess ÀTH, , with the head of a lioness, holding the symbol of "life" in her right hand, and a sceptre in her left.

3. The uræus ÀNKHUITHIT, , with the head of a woman.

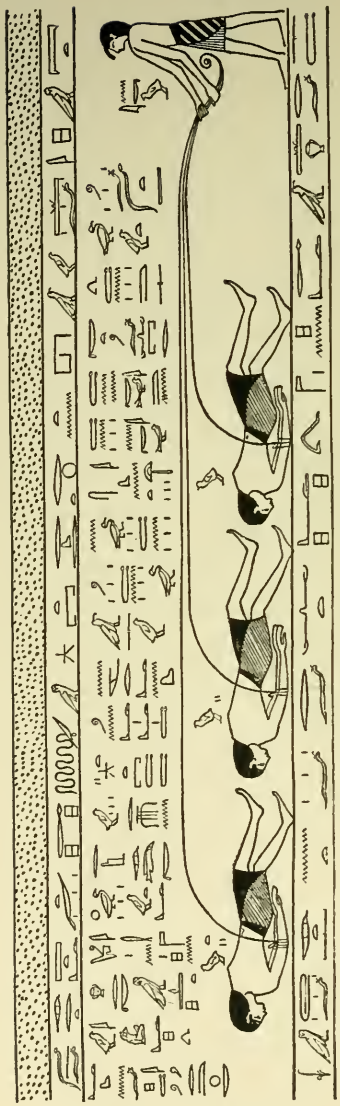
4. A god in human form, seated on a throne, wearing plumes and an uraeus on his head, with "life" in his right hand, and the sceptre in his left; this god is called ÂFU-ÂSÂR, , and he is seated under a canopy which is formed by the body of a monster serpent called ĀNKH-ÂRU-TCHEFAU-ĀNKH-ÂRU, . The text which refers to the first three gods reads: , "The Majesty of this great and holy god saith, "Grant thou me to come forth on the path by thy "spittle (?) and by [thy] throat and let me utter the "word which is *maāt* to Ānkhit, and let me open thy "fold, for I have come to illumine the darkness, and to "embrace him that is in Meḥen." The text which refers to ÂFU-ÂSÂR reads: .

"This god "saith unto Osiris, who dwelleth in the serpent MEḤEN, "Hail, Osiris, Governor of the Ṭuat, thou lord of life, "thou ruler of Âmentet, thou shalt live, live thou life, "thou hast magical power, and shalt prevail by magical



Âfu-Âsâr under the serpent Meḥen. The beheading of the enemies of Osiris.

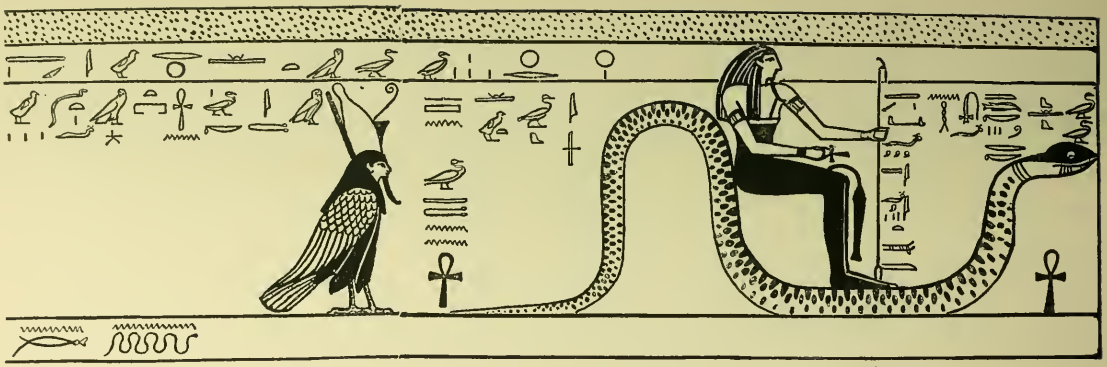
"power in [this] land. Thou dost exalt those who are "in thy following on their arrival before thee. Thine "enemies are beneath thy feet, thou hast gained the "mastery over those who have worked against thee. "The flames [of fire] are against them, he burneth "them up with his blazing knife which is over them, "he hacketh them in pieces and choppeth them up "with his slaughtering knife, and he reckoneth up his "members each day. O let me pass over thee in peace."



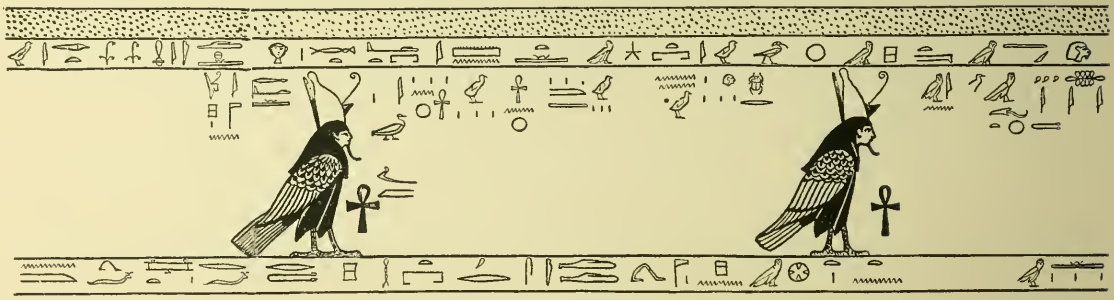
Ànku fettering the foes of Osiris.

5. Three headless figures, kneeling, with their arms tied behind their backs; these represent the "enemies of Osiris," , or . Behind these stands a fierce cat-headed (or, lynx-headed) god, who holds a huge pointed stake in one hand, and flourishes a large knife in the other.

6. Three foes, , of Osiris lying on their backs; round the right arm of each a rope is tied, and the other ends of the three ropes are in the hands of a god called ÀNKU, . The passage which refers to these reads: .

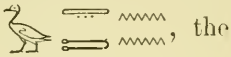


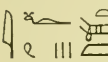
Sa-Tathenen. The serpent Áfu-Tem.



Divine Souls of the Seventh Hour.

, "The Majesty of this god saith:—O ye spirits "who are hostile to Osiris, who have rebelled against "the Governor of the Ṭuat, your hands and arms are "fettered, and [ye] are tied tightly with bonds, and "your souls are kept under ward, and your shades are "hacked in pieces, ÂNKU hath drawn the cords about "you so tightly that ye shall never be able to escape "from his restraint."

7. Three bearded, human-faced hawks, wearing on their heads the double crown of the South and North; the first is called SA-TATHENEN,  , the name of the second is wanting, and the third is called MAM (?), , or MAĀT, .

8. A huge serpent, which bears on its back a god in a sitting posture; the god is called ÂFU-TEM,  , and the remains of the text which refers to him say that he shoots forth his flame at those who rebel against Osiris, and that he eats the souls of the enemies of the god.

In the lower register are:—

1. The god ḤERU-ḤER-KHENṬ-F, , seated on a throne, as his name implies. He is hawk-headed, and wears the solar disk encircled by a serpent; in his right hand is the symbol of life, and in his left a sceptre. The other forms of his name are and . Of this god it is said: , "The "work of this figure who is in "this picture is in the Ṭuat, and "it is for him to send the stars "on their way, and to make the "hours to go on their way in the "Ṭuat." The stars are personified by gods, twelve in number, who stand each with a star on his head. Their names are:—

Ḥeru-ḥer-khenṭ-f.

1. UR-ḲERT, .

2. KEKHERT (?), .

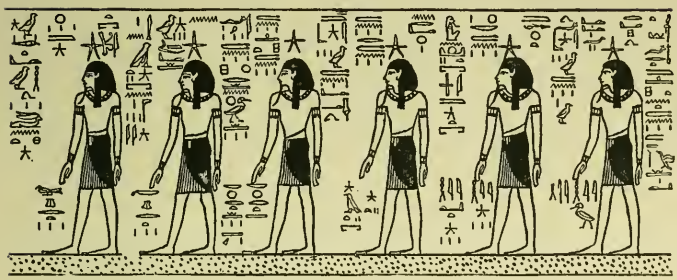
3. NEB-KHERT-TA, .

4. ṬUATI, .

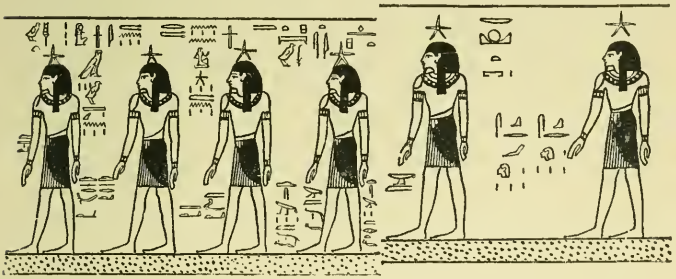
5. Ḥiāt, .

6. Ḥi-khu-. . . ., .

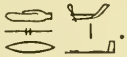
7. Emta-ā, .

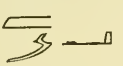


Ur-ḳert. Kekhert. Neb-khert-ta. Ṭuati. Ḥiāt. Ḥi-khu-. . . .



Emta-ā. Ṭeser-ā. Emma-ā. Sem-nes-f. Ṭesem-em-maat-f. Seqer-ṭepu.

8. Ṭeser-ā,  .

9. Emma-ā,  .

10. Sem-nes-f, .

11. Ṭesem-em-maat-f, .

12. Seqer-Ṭepu, .

The text relating to these gods reads:

'The Majesty of Horus of the Ṭuat saith unto the "starry gods:—O ye who are *maāt* in your flesh, whose "magical powers have come into being for you, who "are united unto your stars and who yourselves rise up "for Rā in the horizon which is in the Ṭuat each day, "O be ye in his following, and let your stars guide "his two hands so that he may journey through the "Beautiful Àment in peace. And, O ye gods who "stand up, who dwell in our land, light up ye your "stars in the sky so that [I] may unite [myself] with "the master of the horizon."

2. The Twelve Goddesses of the Hours, who face to

the right, having each a star on her head. Their names are:—

1. Ḥekennutheth, .

2. Nebt-en-. . . ., .

3. Nebt-nebt, .

Goddesses of the Hours.

Goddesses of the Hours.

4. Ṭuatheti, .

5. Àmentet-ermen, .

6. [Name erased.]

7. Anith, .

8. Àunith, .

9. TAIT, .

10. ÂRIT-KHU, .

11. ÂRIT-ÂRU, .

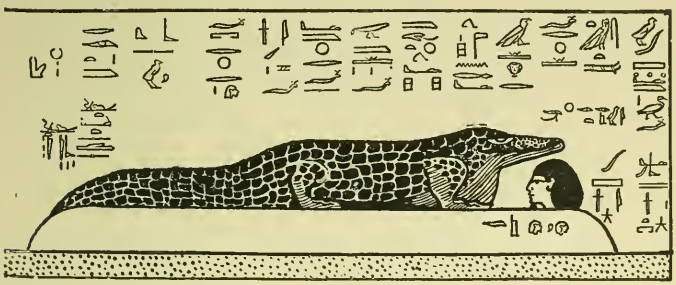
12. UÂAT-TESṬES, .

The text relating to the goddesses of the hours reads:

Goddesses of the Hours.

, "The Majesty of Ḥeru-Ṭuati

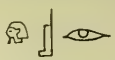
"saith unto the Hours who are in this City:—O ye "Hours who have the power of coming into being, O "ye Hours who are endowed with stars, O ye Hours "who avenge Rā, fight ye on behalf of Him that is on "the horizon, and take ye your forms (or, attributes), "and carry ye your symbols, and lift ye up your heads "and guide this [god] Rā, who is on the horizon, into "the beautiful Àmentet in peace." The text goes on to say:

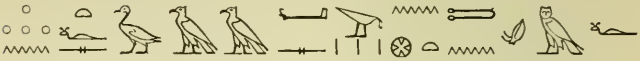


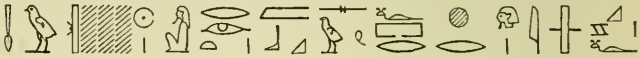
The crocodile Āb-shā-àm-Ṭuat.

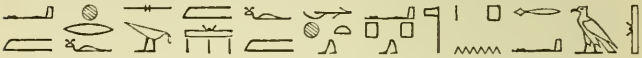
, "Behold "the gods and goddesses who guide this great god "along the hidden way of this City."

3. In front of the Hours is an enormous crocodile called ĀB-SHĀ-ÀM-ṬUAT, , which is described as "Osiris, the Eye of Rā," . The crocodile stands upon a long funeral

mound, out of the end of which, immediately under the head of the animal, appears a bearded human head, i.e., "the head of Osiris," , or  . Of the crocodile the text says:







,

"He who is in this picture is Āb-shāu, and he is the "warden of the symbols of this city. When he heareth "the voice [of the boat of] Rā which is addressed to the "Eye which is in his cheek (?), the head which is in his "dominion maketh its appearance, and then it eateth "its own form after this great god hath passed it by. "Whosoever knoweth this [picture] Āb-shāu shall not "devour his soul."

CHAPTER VIII.

THE EIGHTH DIVISION OF THE ṬUAT, WHICH IS CALLED ṬEBAT-NETERU-S.

THE scene that illustrates the EIGHTH DIVISION of the Ṭuat, which is passed through by the Sun-god during the EIGHTH HOUR of the night, is introduced by four lines of text which read:—

"The Majesty of this great god taketh up its place in "the Circles of the hidden gods who are on their sand,

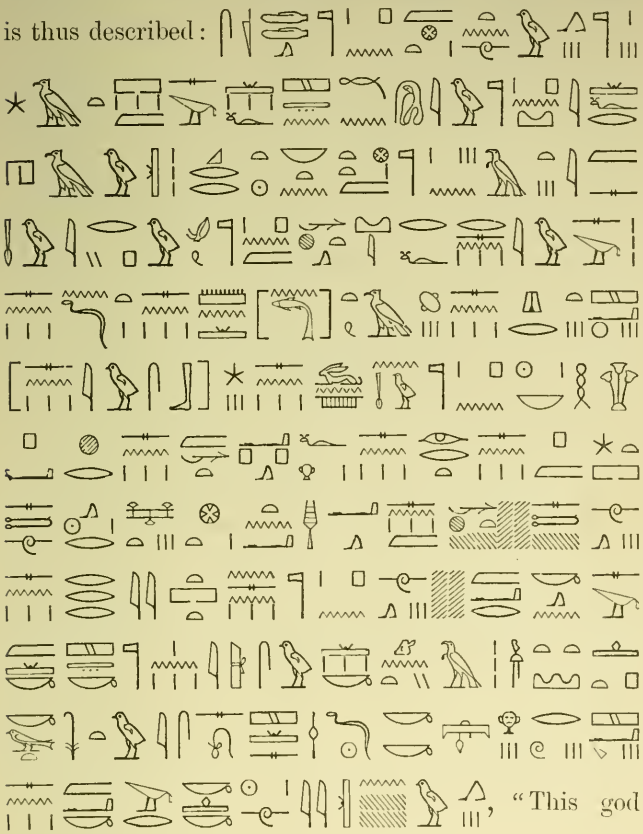
"and he addresseth to them words in his boat whilst "the gods tow him along through this City by means of "the magical powers of the serpent MEḤEN. The name "of the gate of this City is ĀḤĀ-ÀN-URṬ-NEF. The name "of this City is ṬEBAT-NETERU-S. The name of the "Hour of the night which guideth this great god is "NEBT-USHA."

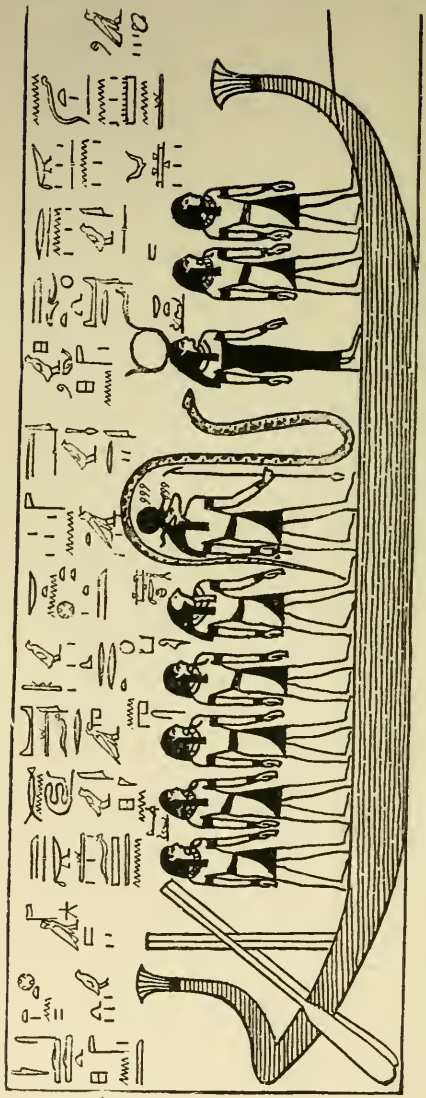
The Circles of this Division are thus described:—

"The hidden Circles of Àment which are passed "through by the great god, his boat being towed along "by the gods who dwell in the Ṭuat; let them be made "according to the figures [which are depicted] on the "north of the hidden palace in the Ṭuat. Whosoever "knoweth them by their names shall be the possessor "of swathings upon earth, and he shall not be repulsed "at the hidden gates, and he shall have offerings in very "great abundance regularly and perpetually."

In the middle register are:—

1. The boat of the sun, in which the god stands

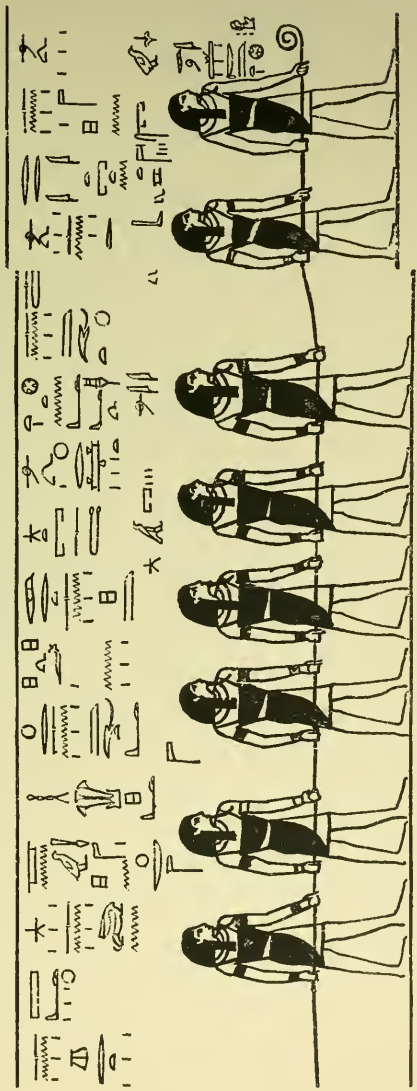
under a canopy formed by the body of the serpent Meḥen, being towed along by nine gods. His passage is thus described:  , "This god "maketh his way into this City, being towed along "by the gods of the Ṭuat, in his hidden form of "MEḤEN. This god sendeth forth a cry to the regions



The Boat of Áf, the dead Sun-god, in the Eighth Hour.

"of every Circle
"of this City, and
"also to the gods
"who are there-
"in, and it is the
"voice of them
"which this god
"heareth after he
"hath sent forth
"a cry to them.
"The figures of
"their bodies
"remain always
"with their dead
"bodies which
"are under their
"sand, and their
"gates open to
"the voice of
"this god each
"day, and then
"they hide them-
"selves after he
"hath passed by
"them. Their
"work in the
"Ṭuat is to tow
"Rā along over
"the ways of this

"City, and they "rise up after "they have towed "him along into "this Hall, and "they say unto "him:—O thou "god, come thou "to thine hidden "image, O our "god, and to all "the sepulchres "of KHENTI-"ÂMENTI, unite "thyself strong-"ly to it, and "mayest thou "be entreated "to lighten the "darkness of "those who are "on their sands. "We beseech "thee to come "and to unite "thyself, O Rā, "to those who "tow thee along." The eight gods



who tow along the boat of Rā are thus described:

, "These "are the gods of the Ṭuat who tow along Rā in the "place where the gods have their sepulchres (ṬEBAT-"NETERU-SET), and he is [acclaimed] by those who are "in this City. The images secret of TATHENEN, of "Horus (?), [and of] the gods are with them."

2. Nine large objects somewhat in the form of the hieroglyphic *shems*, which has the meaning of "follower" or "servant"; unlike this sign, however, each of the nine objects is provided with a huge knife, and from the curved end of each is suspended a human head. M. Maspero is undoubtedly correct in describing these as the servants of the god. The names of the nine servants are:—

1. ḤETEP-TA, .
2. ÀMEN, ( ).
3. SESHETA-BAIU (?), .
4. SEKHEN-KHAIBIT, .
5. NEB-ER-TCHER, .

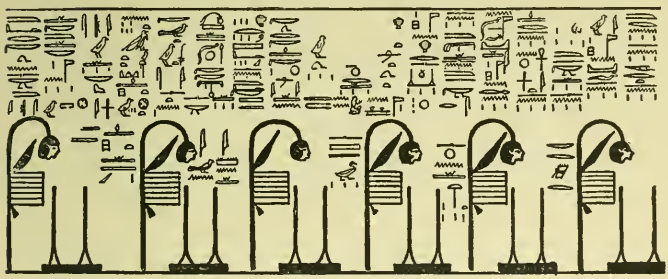
6. MENNU, .

7. MĀTHENU, .

8. METRUI, .

9. PEREMU (?), .

Of these gods it is said: [ ]

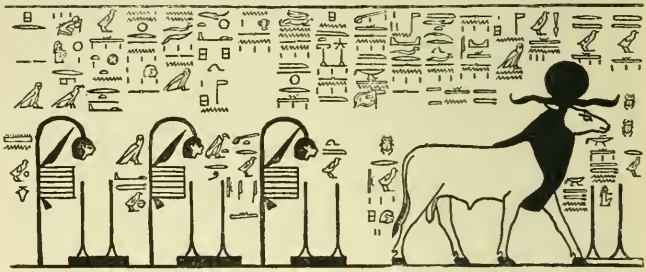


Servants of the god Rā.

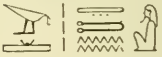
, "Those who are in this

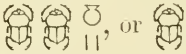
"picture are those who are on the path along which this "god is towed, and they have their swathings before "them in the form in which the god himself [had them]. "This our great god crieth out unto those who have "their life in them, in [their] heads in their forms, and "this god crieth out to them by their names. Their work "is [to seize] the enemies of Rā everywhere throughout "this City, and then to make their heads to pass under "their swords after this god hath passed them by."

3. A ram, having the solar disk between his horns,



Servants of the god Rā. First form of Tathenen.

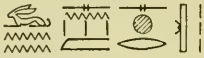
and the symbol of linen bandages in front of him; he is an image of TATHENEN,  , of whom he is the "first form," , or .

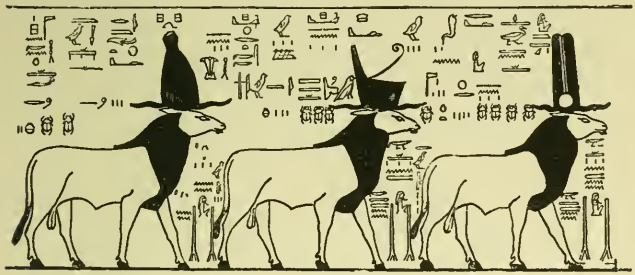
4. A ram, having the crown of the South between his horns, and the symbol of linen bandages in front of him; he is an image of TATHENEN, of whom he is the "second form,"  , or .

5. A ram, having the crown of the North between

his horns, and the symbol of linen bandages in front of him; he is an image of TATHENEN, of whom he is the "third form," , or .

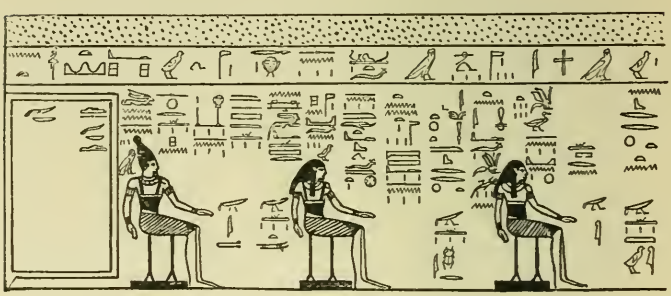
6. A ram, having the solar disk and a pair of plumes above his horns, and the symbol of linen bandages in front of him; he is an image of TATHENEN, of whom he is the "fourth form," , or .

The text which refers to these reads: 



Second form of Tathenen. Third form of Tathenen. Fourth form of Tathenen.

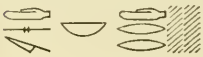
, "Those who are "in this picture in the Ṭuat, with their swathings of "linen in front of them, in the form in which the god "himself [had them], are they to whom he crieth out "after he hath come to the place where they are. "And they on their part cry out to this god with their "voices which are joyful but hidden, and this god "singeth a song of joy at their voices. After [this



The Circle Sesheta.

"great god] hath passed by them, and when the dark-"ness of night hath covered them over, they receive "the diadems of Rā, and the soul of TATHENEN uniteth "itself to the earth."

In the upper register are five Circles of the Ṭuat, and a door, which may be thus described:—

1. This Circle, which is called SESHETA, is entered through a door with the name of ṬES-NEB-TERER . . . .,  , and in it are seated:—

1. The image of TEM, , wearing the White Crown.

2. The image of KHEPERÂ, .

3. The image of SHU, .

Each of these is seated upon an instrument for weaving, . The text reads: , "Those who are in this "picture are [seated] on their instruments for weaving "[after the manner] of Horus, the heir, the youthful "one. This god crieth out to their souls after he hath "entered into this City of the gods who are on their "sand, and there are heard the voices of [those who are] "shut in this Circle which are like [the hum] of many "bees of honey when their souls cry out to Rā. The "name of this Circle is SESHETA."

2. This Circle, which is called ṬUAT, , is entered through a door with the name of ṬES-ĀḤĀ-TATHENEN, , and in it are seated:—

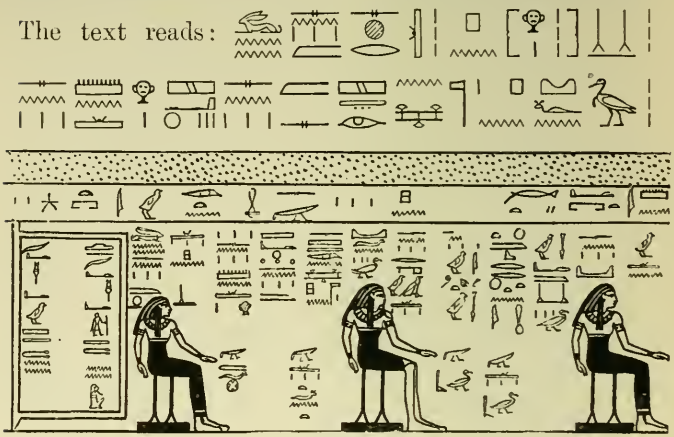
1. The image of TEFNET, .

2. The image of SEB, .

3. The image of NUT, .

Each of these is seated upon an instrument for weaving.

The text reads:

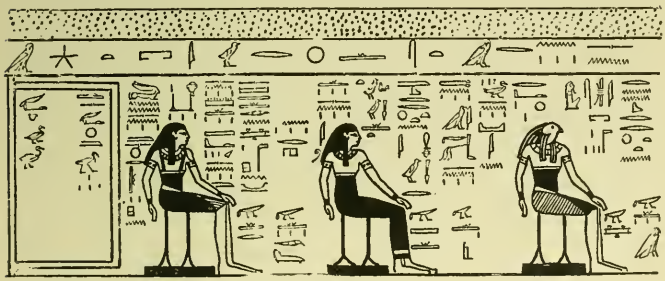


The Circle Ṭuat.

, "Those who are in this picture are "[seated] upon their instruments for weaving, which "are set firmly on their sand, according to the mystery "which Horus made. This god crieth out to their "souls in whatsoever regions they are, and there are

"heard the voices of [those who are] shut in this Circle "which are like the sound of the swathed ones [when] "their souls cry out to Rā. The name of this Circle is "ṬUAT."

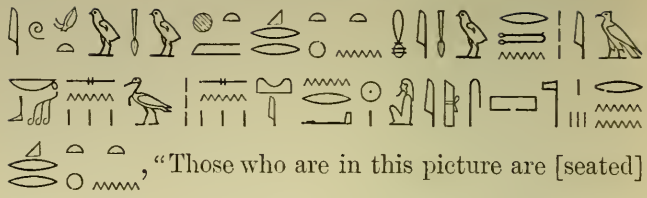
3. This Circle, which is called ÀS-NETERU, , is entered through a door with the name of ṬES-ĀKHEM-BAIU, , and in it are seated:—



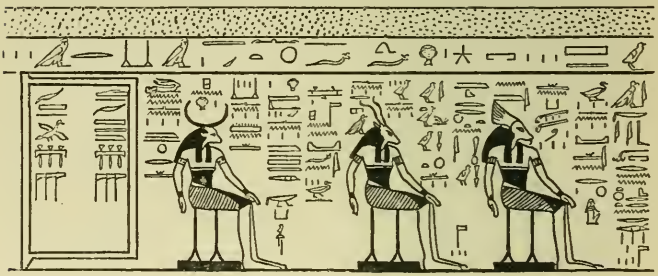
The Circle Às-neteru.

1. The image of OSIRIS, .
2. The image of ISIS, .
3. The image of HORUS, , hawk-headed.

Each of these is seated as before. The text reads:

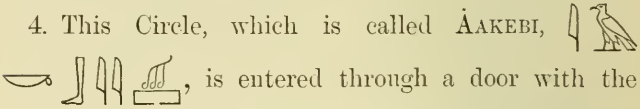


, "Those who are in this picture are [seated] "upon their instruments for weaving, which are set "firmly on their sand, according to the mystery which "Horus made. This god crieth out to their souls in "whatsoever regions they are, and there is heard the



The Circle Áakebi.

"sound of the voices of [those who are] shut in this "Circle, which is like unto the sound of men who "lament when their souls cry out to Rā. The name of "this Circle is Ás-neteru."

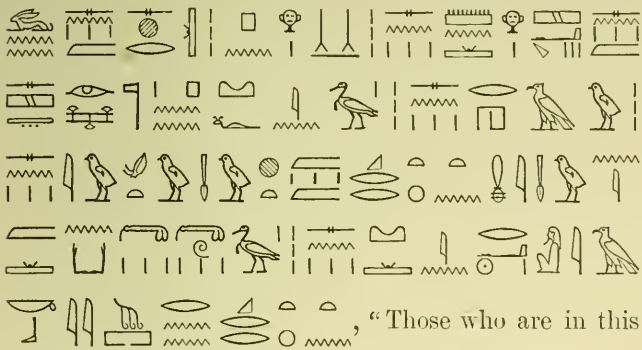
4. This Circle, which is called Áakebi,  , is entered through a door with the name of Ṭes-sheta-theḥen-neteru, , and in it are seated:—

1. The image of KA-ÂMENTET, , bull-headed.

2. The image of BA-NETERU, , ram-headed.

3. The image of REM-NETERU, , ram-headed.

Each of these is seated as before. The text reads:

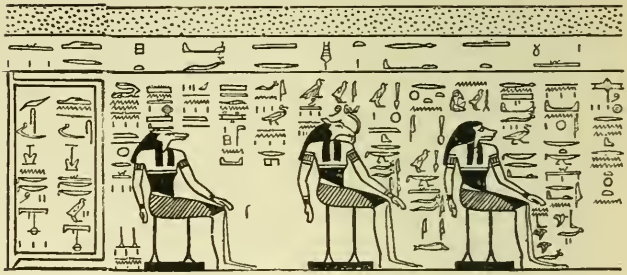


, "Those who are in this "picture are [seated] upon their instruments for "weaving, which are set firmly on their sand, according "to the mystery which Horus made. This god crieth "out to their souls in whatsoever regions they are, "and there is heard the sound of the voices of those "who are shut in this Circle, which is like unto the "sounds of bulls and of other male animals when "their souls cry out to Rā. The name of this Circle "is ÂAKEBI."

5. This Circle, which is called NEBT-SEMU-NIFU, , is entered through a door having

the name of ṬENS-SMA-KEKIU, , and in it are seated:—

1. The image of KHATRI, , iehneumon-headed.
2. The image of ÀFFI, , animal-headed.
3. The image of ÀRI-ĀNB-FI, , cynocephalus-headed.

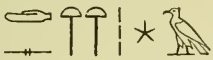


The Circle Nebt-semu-nifu.

Each of these gods is seated as before. The text reads:

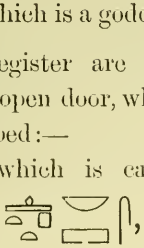
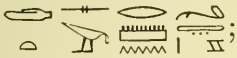
, "Those who are in this picture are

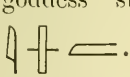
"[seated] upon their instruments for weaving, which "are set firmly on their sand, according to the mystery "which Horus made. This god crieth out to their "souls in whatsoever regions they are, and there is "heard the sound of the voices of those who are shut "in this Circle, which is like unto the sound of those "who make supplication through terror when their "souls cry out to Rā. The name of this Circle is "NEBT-SEMU-NIFU."

6. An open door, called ṬES-KHAIBITU-ṬUATIU, 
, beyond which is a goddess.

The door Ṭes-khaibitu-ṭuatiu.

In the lower register are also five Circles, and an open door, which may be thus described:—

1. This Circle, which is called ḤETEPET-NEB-S,  , is entered through a door having the name of ṬET-SEM-ERMEN-TA,  ; in it are:—

1. A goddess standing upright, called ÂMEM (?),  .

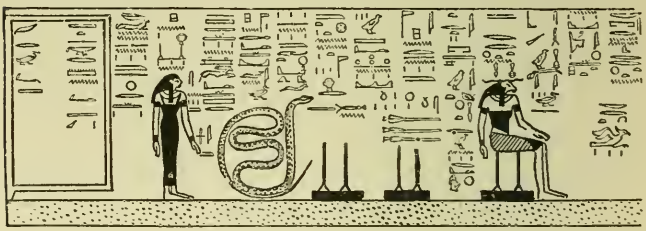
2. The serpent MEḤEN-TA, .

3. Three arrows lying on the top of ; these are the "arrows of Rā."

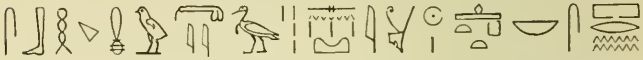
4. A ram-headed god, seated on ; his name is

NEB-REKHIT, .

The text reads:



The Circle Ḥetepet-neb-s.



, "Those who are in this picture are [seated] "upon their instruments for weaving, [which are set "firmly on their sand], according to the mystery which "Horus, the heir, the young [god] made. This great "god crieth out to their souls after he hath entered "into this City of the gods who are upon their sand, "and when this god crieth out to them in the two "ÀTERTI there is heard the sound of those who are

"shut in this Circle, which is like unto the voices of "male cats when they cry out and their souls cry out "to Rā. The name of this Circle is ḤETEPET-NEB-S."

2. This Circle, which is called ḤETEMET-KHEMIU, , is entered through a door having the name ṬES-RĀ-KHEFTIU-F, ; in it are:—

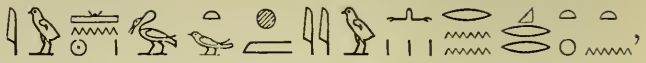
1. NUT, , bearded and man-headed.

The Circle Ḥetemet-khemiu.

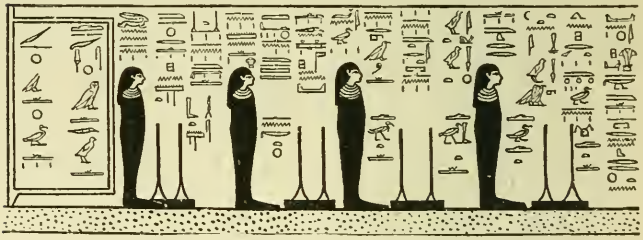
2. TA, , bearded and man-headed.

3. SEBEQ-ḤRA, , crocodile-headed.

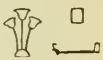
The text reads:

 ,

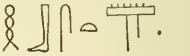
"Those who are in this picture are [seated] upon their "instruments for weaving, which are set firmly on their "sand, according to the mystery which Horus made. "This god crieth out to their souls, in whatsoever "regions they are in the two Àterti, and there is heard "the sound of the voices of those who are shut in this "Circle which is like unto the sound of the confused "murmur of the living when their souls cry out to Rā. "The name of this Circle is ḤETEMET-KHEMIU."



The Circle Ḥap-semu-s.

3. This Circle, which is called ḤAP-SEMU-S, 

, is entered through a door having the name of ṬES-SEKHEM-ÀRU, ; in it are four mummied gods, each with an instrument for weaving in front of him, and their names are:—

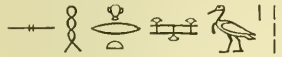
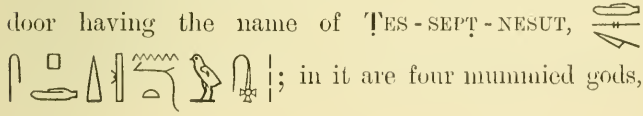
1. ḤEBSET,  .

2. SENKET, .

3. Ṭebat, .

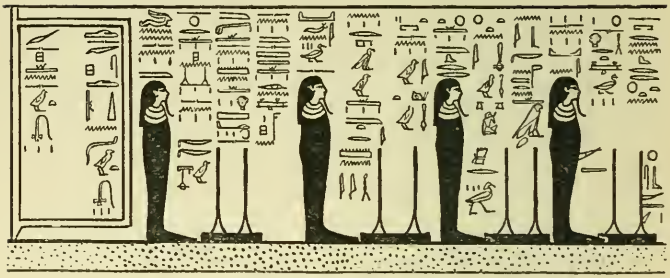
4. Ṭemṭet, .

The text reads: , "Those who are in this picture "have their instruments for weaving before them, and "they are set firmly on their sand, according to the "mystery which Horus made. This god erieth out to "their souls, in whatsoever regions they are in the two "Àterti, and there is heard the sound of the voices of "those who are shut in this Circle, which is like unto "the sound of the voices of those who go down to the "battle-field of Nu when their souls cry out to Rā. "The name of this Circle is Ḥap-semu-s."

4. This Circle, which is called Seḥert-baiu-s,  , is entered through a door having the name of Ṭes-sepṭ-nesut,  ; in it are four mummied gods,

each with an instrument for weaving in front of him, and their names are:—

1. Keku, .
2. Menḥi, .
3. Tcher-khu, .
4. Khebs-ta, .



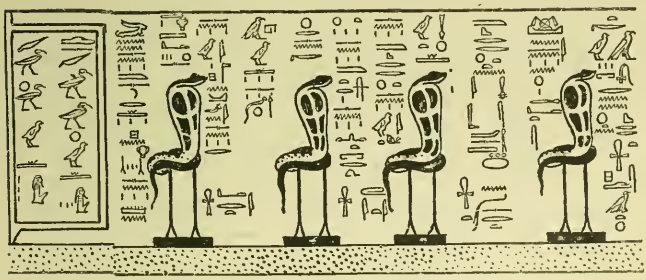
The Circle Sehert-baiu-s.

The text reads: ,

"Those who are in this picture have their instruments

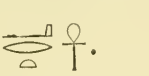
"of weaving before them, and they are set firmly on "their sand, according to the mystery which Horus "made. This god crieth out to their souls in what-"soever regions they are in the two ÁTERTI, and there "is heard the sound of voices of those who are shut in "this Circle, which is like unto the sound of the cry of "the Divine Hawk of Horus when their souls cry out "to Rā. The name of this Circle is SEḤERT-BAIU-S."

5. This Circle, which is called ĀAT-SETEKAU,

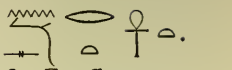


The Circle Āat-setekau.

, is entered through a door having the name of ṬES-KHU, ; in it are four uraei, each of which rests upon its instrument for weaving, and their names are:—

1. ÁĀRET-ĀNKH,  .

2. RERIT-ĀNKH, .

3. NESERT-ĀNKHET,  .

4. SEPṬAT-ĀNKH, .

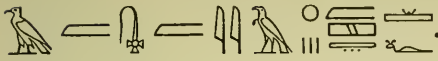
The text reads:

The door Ṭes-amem-mit-em-sheta-f.

,

"Those who are in this picture are "[seated] on their instruments of "weaving, and they are set firmly "on their sand. This god crieth "out to them in whatsoever "regions they are, and they shed "light by means of their radiance [which cometh] "from the depth of their mouths, but they do not "come forth from their Circle; and there is heard "the sound of the voices of those who are shut in "this Circle which is like unto the twittering of the "whole of the birds of a nest of water-fowl when "they cry out to Rā. The name of this Circle is "ĀAT-SETEKAU."

6. A door called ṬES-AMEM-MIT-EM-SHETA-F,

 . Beyond it is a figure of the god NU, , who appears to be over the "chamber of destruction," .

CHAPTER IX.

THE NINTH DIVISION OF THE ṬUAT, WHICH IS CALLED BEST-ÂRU-ĀNKHET-KHEPERU.

HAVING passed through the EIGHTH DIVISION of the Ṭuat, the boat of the sun arrives at the NINTH DIVISION, which is passed through by the sun during the NINTH HOUR of the night. The opening text reads:—

"This great god taketh up his place in this Circle,

"and he addresseth words from his boat to those who "are in it. The divine sailors join the boat of this "great god in this City. The name of the gate of this "City through which this god entereth and taketh up "his place on the stream which is in this City is SAA-"EM-ḲEB; the name of this City is BEST-ÂRU-ĀNKHET-"KHEPERU; the name of the Hour of the night which "guideth this great god is ṬUATET-MĀKETET-EN-NEB-S."

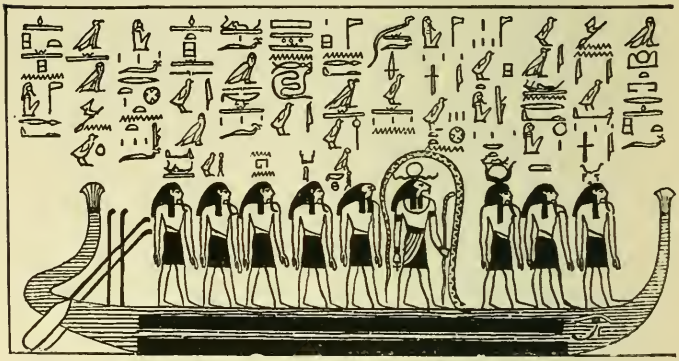
The line of text which runs above the upper register reads:—

"The hidden Circle of Âmentet, through which this "great god travelleth and taketh up his place in the "Ṭuat. If these things be made with their names "after the manner of this figure which is depicted at "the east of the hidden house of the Ṭuat, and if a "man knoweth their names whilst he is upon earth, "and knoweth their places in Âmenti, [he shall attain

"to] his own place in the Ṭuat, and he shall stand up "in all places which belong to the gods whose voices "(or, words) are *maāt*, even as the divine sovereign "chiefs (*tchatcha*) of Rā, and the mighty ones of the "palace (Pharaohs?), and [this knowledge] shall be of "benefit to him upon earth."

In the middle register are:—

1. The boat of the sun, with the god Àfu standing under a canopy formed by the serpent Meḥen.



The Boat of Àfu, the dead Sun-god, in the Ninth Hour.

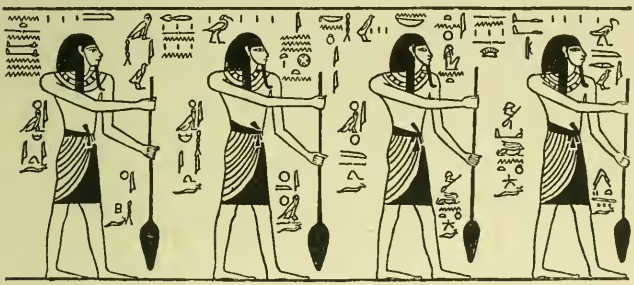
2. The Twelve Sailors of Rā, each of whom stands upright, and holds a paddle in his hands; their names are:—

1. Khennu, , i.e., "the sailor" *par excellence*.

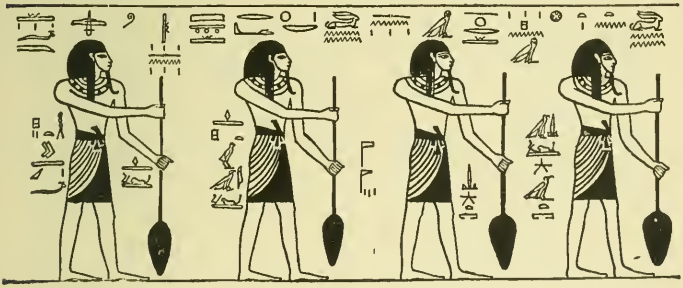
2. Àkhem-sek-f, .

3. Àkhem-urṭ-f, .

Khennu. Ȧkhem-sek-f. Ȧkhem-urṭ-f. Ȧkhem-ḥemi-f.



Ȧkhem-ḥep-f. Ȧhhem-khemes-f. Khen-unnut-f. Ḥepti-ta-f.



Ḥetep-uȧa. Neter-neteru. Tcha-Ṭuat. Ṭepi.

4. Àkhem-ḥemi-f, .

5. Àkhem-ḥep-f, .

6. Àkhem-khemes-f, .

7. Khen-unnut-f, .

8. Ḥepti-ta-f, .

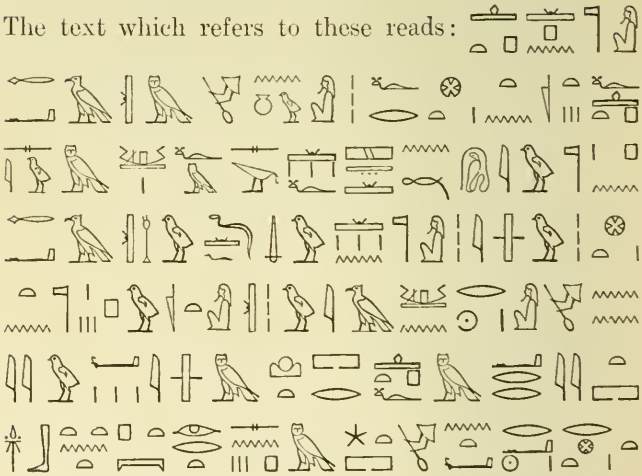
9. Ḥetep-uàa, .

10. Neter-neteru, .

11. Tcha-Ṭuat, .

12. Ṭepi, .

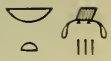
The text which refers to these reads:

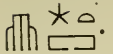


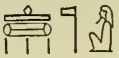
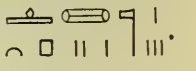
. "This "great god joineth those who will transport him "through this City, and his sailors join his boat "wherein he is in his hidden form of MEḤEN. This "great god addresseth words to the gods who dwell "in this City, that is to say, to the gods who are the "sailors of the boat of Rā and to those who will "transport [him] through the horizon so that he may "take up his position in the eastern Hall of heaven. "Their work in the Ṭuat is to transport Rā through "this City every day, and they take their stand by the "stream in this City whereon [saileth] the boat, and "it is they who give water with their paddles to the "spirits who are in this City, and they sing hymns to "the Lord of the Disk, and they make to arise [his] "Soul in his forms by means of their hidden words "every day."

3. A bearded, man-headed hawk, wearing plumes and horns on his head, seated on a basket or bowl; his name is MUTI-KHENTI-ṬUAT, .

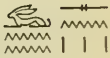
4. The ram-god NESTI-KHENTI-ṬUAT, couchant on a basket or bowl.

5. The cow-goddess NEBT-ĀU-KHENTI-ṬUAT, 

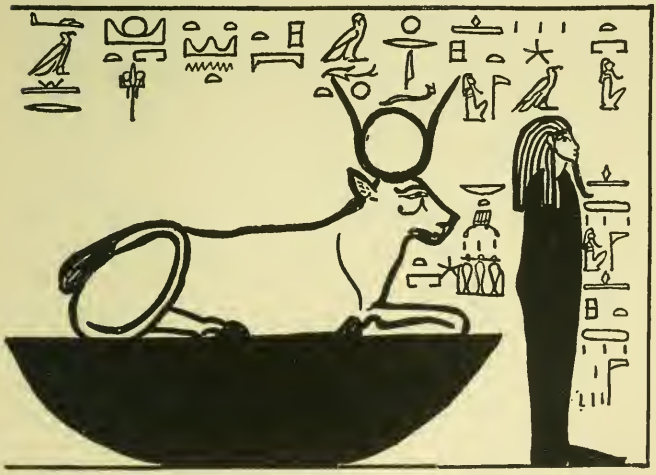
 .

6. A bearded god, in mummied form, called ḤETEPET-NETER,  , or ḤETEPET-NETERU,  .

Muti-khenti-Ṭuat.

The text which refers to these reads: 

Nesti-khenti-Ṭuat.

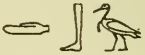
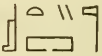
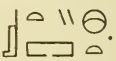


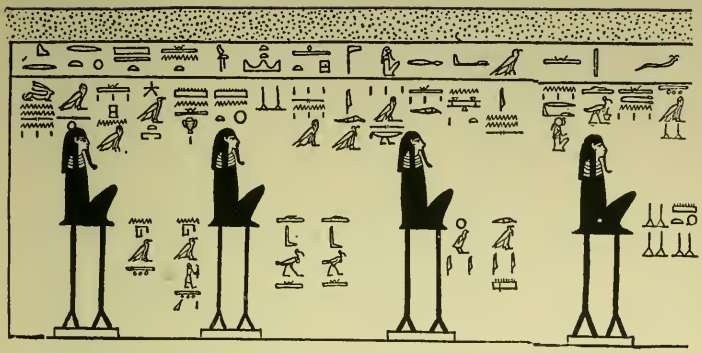
Nebt-āu-khenti-Ṭuat. Ḥetepet-neter.

, "Those who are in this picture in this "City are they who give offerings of food to the gods "who are in the Ṭuat; Rā decreeth for them loaves of "bread and vessels of beer, and the gods journey on in "the following of this great god to the Eastern horizon "of the sky, with ḤETEP-NETERU-ṬUAT [also] following "him."

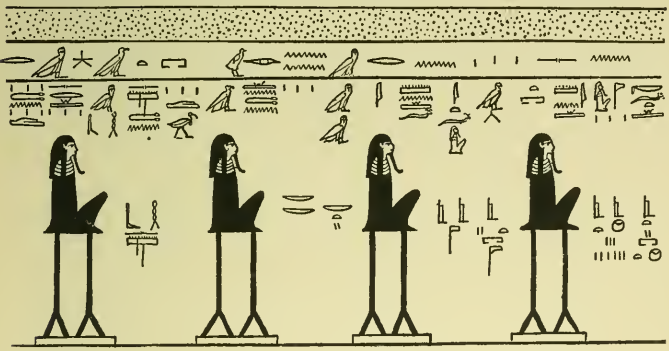
In the upper register are:—

1. Twelve gods, each of whom is seated upon the symbol of linen swathings; their names are:—

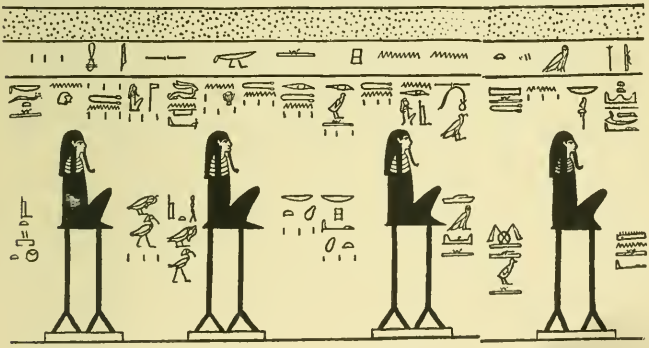
1. NEHA-TA, .
2. ṬEBA,  .
3. MAATI (or, ÀRITI), .
4. MENKHET, .
5. ḤEBS, .
6. NEBTI, .
7. ÀSTI-NETER,  .
8. ÀSTI-PAUT,  .
9. ḤETEMET-KHU, .



Neha-ta. Ṭeba. Maati. Menkhet.



Ḥebs. Nebti. Ȧsti-neter. Ȧsti-paut.



Ḥetemet-khu. Neb-Pāt. Ṭemṭu. Men-ā.

10. NEB-PĀT, .

11. ṬEMṬU, .

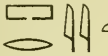
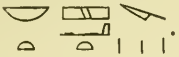
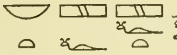
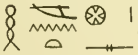
12. MEN-Ā, .

The text which refers to these reads:

, "Those who are in this picture in "the Ṭuat are seated firmly on their instruments for "weaving, and they are in the form of the figures "which Horus made. Rā saith to them:—O ye who

"are swathed in your holy swathings, who are arrayed "in your garments, whom Horus covered up when he "hid his father in the Ṭuat, which concealeth the gods, "uncover ye your heads, O ye gods, unveil ye your "faces, and perform ye the things which must be done "for Osiris! Ascribe ye praise to the lord of ÂMENTET, "and make ye your word *maāt* against his enemies "every day. These beings are the *tchatcha* (i.e., divine "sovereign chiefs) of this god, and they avenge by their "words Osiris each day; and the work which they do "in the Ṭuat is to overthrow the enemies of Osiris."

2. Twelve goddesses, whose names are:—

1. PERIT,  .
2. SHEMAT-KHU, .
3. NEBT-SHĀT,  .
4. NEBT-SHEFSHEFT,  .
5. AAT-ÂAṬET, .
6. NEBT-SEṬAU, .
7. ḤENT-NUT-S,  .
8. NEBT-MÂT, .
9. ṬESERT-ÂNT, .

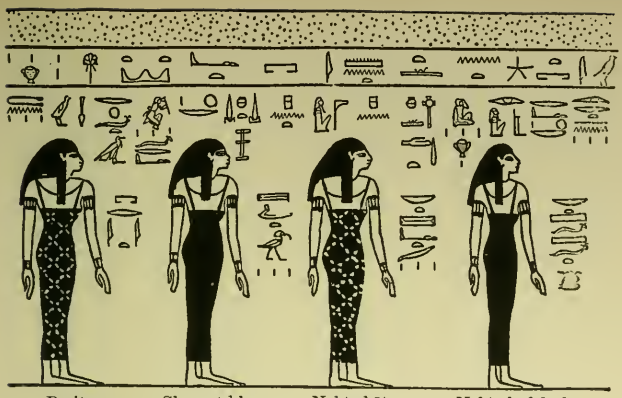
10. Āat-khu, .

11. Sekhet-meṭu, .

12. Netert-en-khentet-Rā, .

The text which refers to these reads:

"Those who are in this picture with their bodies of the "Ṭuat are they who are in the forms which Horus "made. This great god crieth out to them after he "hath arrived at the place where they are, and they "come to life and they hear [his] voice. Their work "in the Ṭuat is to raise the praises of Osiris, and to "embrace the hidden Soul by means of their words, "and to bring life and strength to the risings of the "god of the Ṭuat [in whatsoever regions they are], and "they utter words on [his behalf] in the chamber each "day."



Perit. Shemat-khu. Nebt-shāt. Nebt-shefsheft.

Āat-āaṭet. Nebt-seṭau. Ḥent-nut-s. Nebt-māt.

Ṭesert-ānt. Āat-khu. Sekhet-meṭu. Netert-en-khentet-Rā.

In the lower register are:—

1. Twelve uraei, which are mounted each on its instrument for weaving, and each pours forth fire from its mouth; their names are:—

1. . . . . .

2. TEKAIT, .

3. . . . . .

4. KHUT-ṬUAT, .

5. ṬERTNESHEN, .

6. ÀP-SHET, .

7. ĀNKHET, .

8. SHEN-TEN-ÀMM, .

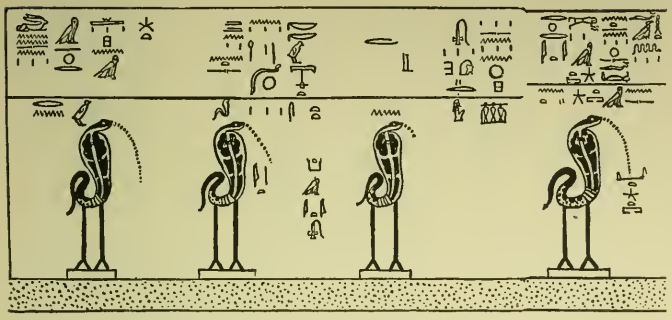
9. . . . . .

10. AAT-ÀRU, .

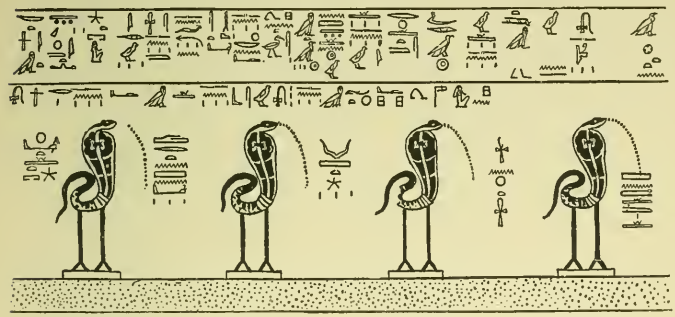
11. NEBT-UAUAU, .

12. NEBT-REKEḤ, .

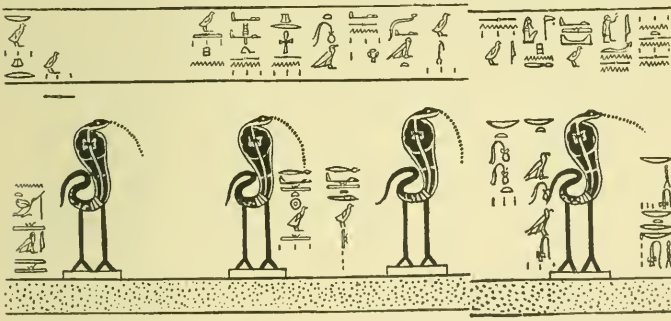
Above the uraei is a mutilated line of text, which, according to Maspero's restoration, reads:



. . . . . Tekait. . . . . Khut-Ṭuat.

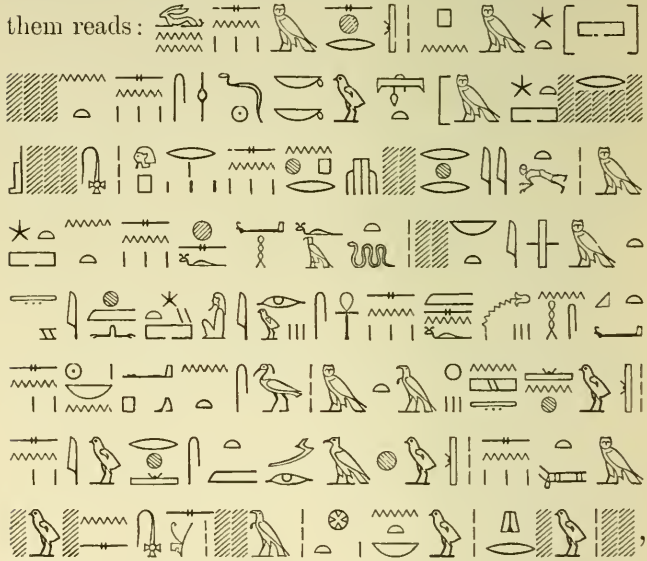


Ṭertneshen. Âp-shet. Ānkhet. Shen-ten-āmm.



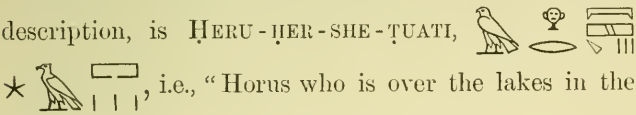
. . . . . Āat-âru. Nebt-uauau. Nebt-Rekeḥ.

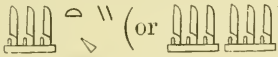
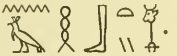
, "The names "of the uraei who kindle fires for the god who is the "governor of the Ṭuat by means of the fire which is in "their mouths. They swallow their flames after this "god hath passed by them." The text which refers to them reads:

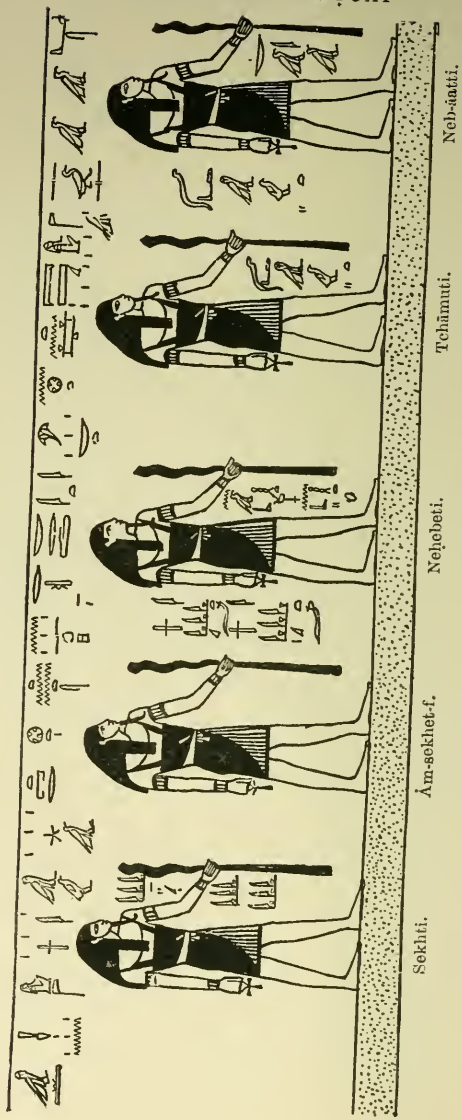
 ,

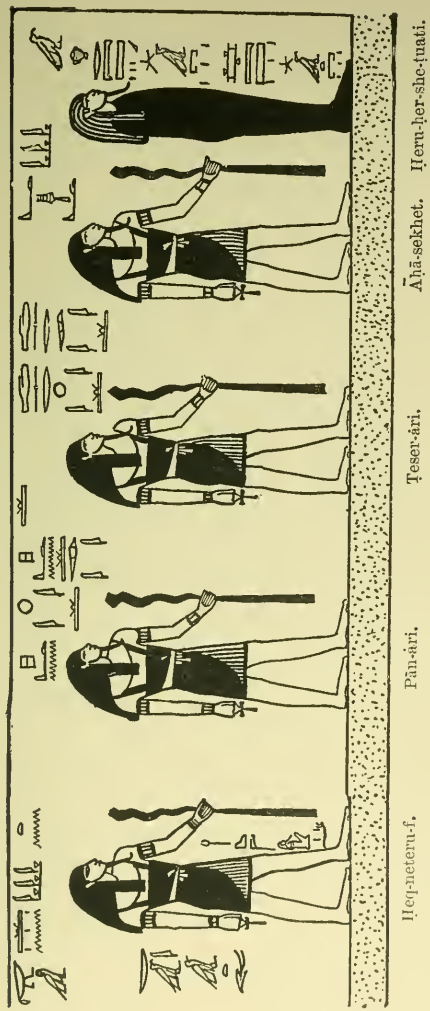
"Those who are in this picture [are] in the Ṭuat [and "they have bodies of fire], and it is they who lighten "the darkness in the Ṭuat for [Osiris] . . . by means "of the flames of fire which come forth from their "mouths, [and it is they who bring about the destruc-

"tion of] those who are overthrown in the Ṭuat. It is "they who drive back the serpents of every kind which "are on the ground, and which are unknown in their "forms to the god of the Ṭuat. They make themselves "to live by means of the blood of those whom they hack "to pieces each day [when] those advance who endow "with magical power the dead by the mystery of their "formulæ. Those who know this shall see their magical "formulæ, and shall not pass through their flames."

2. Nine bearded gods, who stand upright; each holds the symbol of "life" in his right hand, and a staff, the upper portion of which is in the form of a wriggling snake, in the left hand. These gods are under the direction of a god in mummied form, whose name, or description, is ḤERU-ḤER-SHE-ṬUATI,  , i.e., "Horus who is over the lakes in the Ṭuat." The names of the nine gods are:—

1. SEKHTI,  (or).
2. AM-SEKHET-F, .
3. NEḤEBETI,  .
4. TCHĀMUTI, .
5. NEB-ÂATTI, .
6. ḤEQ-NETERU-F, .


Sekhti.
Âm-sekhet-f.
Nehebeti.
Tchâmuti.
Neb-iatti.


Ḥeq-neteru-f.
Pân-âri.
Ṭeser-âri.
Āḥā-sekhet.
Ḥem-ḥer-she-ṭuati.

7. PĀN-ÀRI, .

8. ṬESER-ÀRI, .

9. ĀḤĀ-SEKHET, .

CHAPTER X.

THE TENTH DIVISION OF THE ṬUAT, WHICH IS CALLED MEṬET-QA-UTCHEBU.

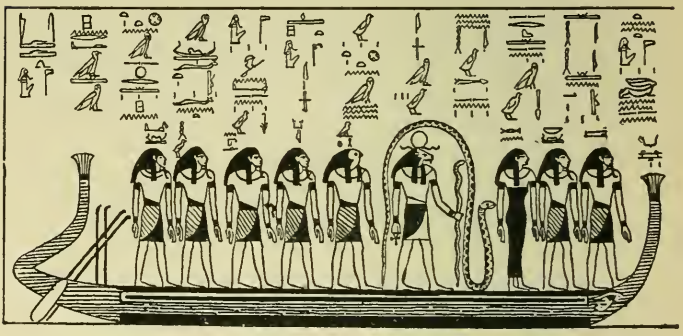
HAVING passed through the NINTH DIVISION of the Ṭuat, the boat of the sun arrives at the TENTH DIVISION, which is passed through by the sun during the TENTH HOUR of the night. The opening text reads:—

"This great god taketh up his place in this Circle, "and he uttereth words to the gods who dwell therein.

"The name of the door of this City through which this "great god entereth is AA-KHERPU-MES-ÂRU. The name "of this City is MEṬET-QA-UTCHEBU. The name of the "hour of the night which guideth this great god to "the hidden paths of this City is ṬENṬENIT-UḤESET-"KHAK-ÂBU."

In the middle register are:—

1. The boat of the sun, in which the god stands under a canopy formed by the serpent Meḥen; he

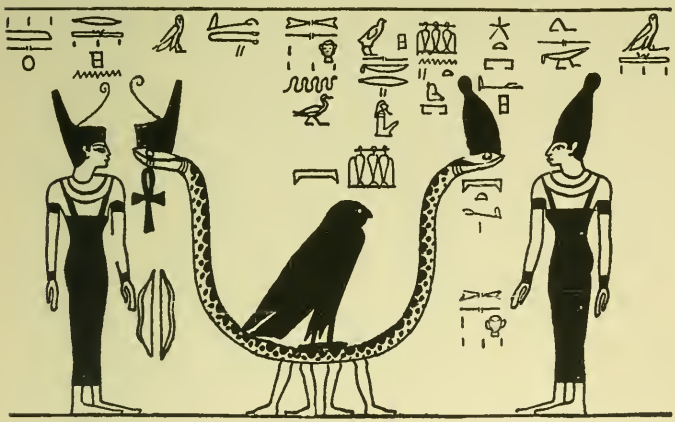


The Boat of Âf, the dead Sun-god, in the Tenth Hour.

holds the symbol of life in his right hand, and a serpent, which serves as a sceptre, in his left.

2. A large two-headed serpent called THES-ḤRÂU, , which is depicted in the form of a pair of horns deeply curved towards the ends where they meet. The head which faces to the right has on it a White Crown, and is directly opposite to the face of a goddess, who also wears a White Crown, and is called

ḤERT-ERMENT, ; and the head which faces the left has on it a Red Crown, and is directly opposite to the face of a goddess, who also wears a Red Crown and is called SHEMERTI, , i.e., "She of the two bows. The serpent is provided with two pairs of legs; one pair is turned to the right and the other to the left

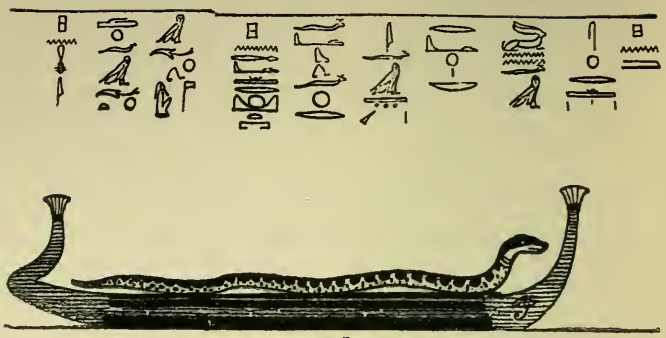


Shemerti. The serpent Thes-ḥrâu. Ḥert-erment.

Within the curve is a large hawk, which bears the name of ḤERU-KHENTI, [1].

3. A boat, wherein lies at full length the serpent ANKH-TA, .

[1] Or, KHENT-ḤERU, which became one of the Dekans among the Greeks, i.e., χοντάρ; see Maspero, *op. cit.*, p. 127.



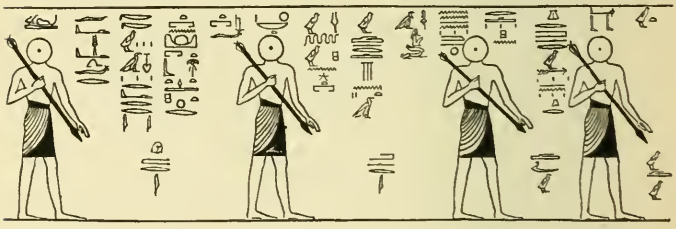
The serpent Ānkh-ta.

4. Four male figures, each of which has a disk, ⊙, in place of a head; each grasps in his right hand an arrow, with a spear-shaped head, which rests on his shoulder, and is pointed downwards; their names are:—

1. Ṭepthrà, . 3. Ṭemau, .

2. Sheserà, . 4. Uṭu, .

5. Four bearded, human-headed figures, each of which has in his right hand a short spear, which rests



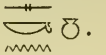
Ṭepthrà. Sheserà. Ṭemau. Uṭu.

on his shoulder, and is pointed upwards; their names are:—

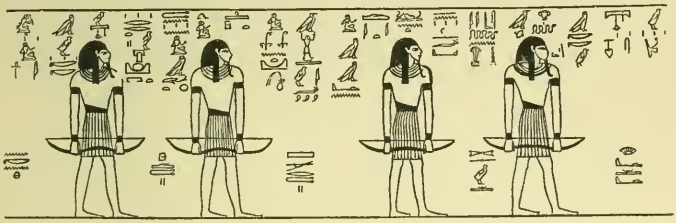
1. SETU, .

2. ERṬĀU, .

3. KHESEFU, .

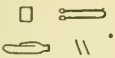
4. SEKENNU,  .

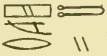
Setu. Erṭāu. Khesefu. Sekennu.



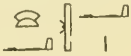
Petthi. Shemerthi. Thesu. Khā-ā.

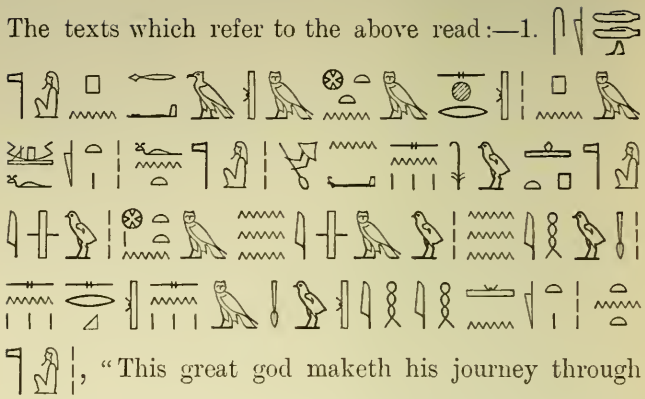
6. Four bearded, human-headed figures, each grasping with both hands a bow, which he holds above his knees; their names are:—

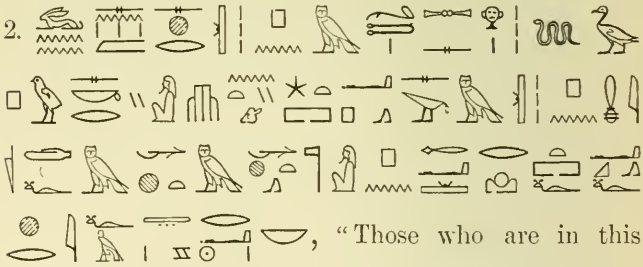
1. PEṬTHI,  .

2. SHEMERTHI,  .

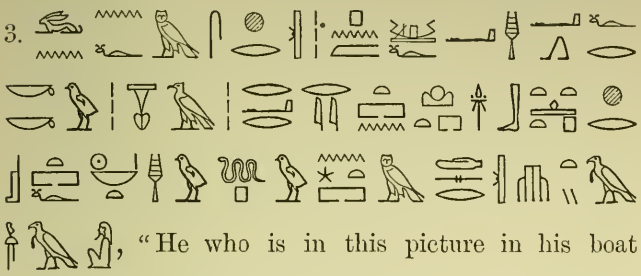
3. THESU, .

4. KHĀ-Ā,  .

The texts which refer to the above read:—1.  , "This great god maketh his journey through "this City, in this picture, in his boat, and his sailors, "who are the gods, convey him along; this [great] god "taketh up his place in this City in the water, where-"upon those who live in the water make use of their "weapons, and they spring into life at the sound of the "working of the sailors, who are gods, [in the boat of Rā]."

2.  , "Those who are in this "picture are they who are on the two sides of THES-ḤRĀU, "who is the son of SEKRI, the governor of the ṬUAT. "This figure (i.e., the serpent) even in the form in which "it is, travelleth after this great god into its horizon,

"and it entereth in with him in the earth every day."

3.  , "He who is in this picture in his boat "standeth up in the thick darkness in the Hall of the "Eastern Horizon, and he taketh up his position in "his place every day; he formeth the serpent watcher "of the Ṭuat in the holy place of KHENTI-ÂMENTI."

4.

"To those who are in this picture with their arrows, "and to those with javelins, and to those with their "bows, who are in the presence of this great god, and "who make their appearance with him in the Eastern "Horizon of the sky, this great god saith:—Speed ye "your arrows, make ready your javelins, bend your "bows, and destroy ye for me my enemies who are in "darkness: be ye at the portal of your horizon, and "follow ye in my train when I unite myself to those "who make adoration to my flesh in the MĀNṬIT BOAT. "It is they who drive back the SEBI serpent of "NEḤA-ḤRÀ in the thick darkness, and when this "great god passeth on into the Eastern Hall of the "horizon, they also travel on in the train of this god." Over the upper register runs a line of text, which reads:

"[This is] the hidden "Circle of Ámentet, where KHEPER uniteth himself to "the form of RĀ, and where the gods, and the spirits, "and the dead hasten (?) in the hidden forms of ÁḲERT. "If a copy of these things be made according to the "figures which are depicted on the east of the hidden "chamber of the Ṭuat, and if [a man] knoweth it, "together with the names [of the gods], he shall "journey round about and shall pass through the Ṭuat, and he shall not be turned back from making himself a companion of RĀ."

In the upper register are:—

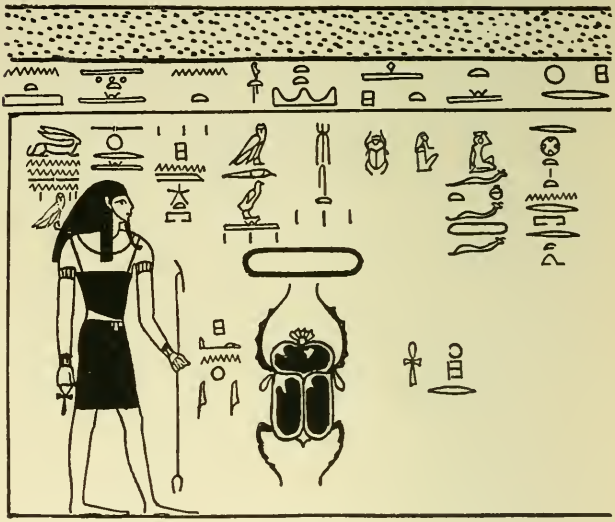
1. The god PĀNKHI, , who holds in his right hand, and in his left.

2. A beetle, called KHEPER-ĀNKH, , apparently pushing along a zone of sand, , or perhaps entering the horizon. The text which refers to these scenes reads:

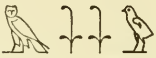
"Those who are in this picture in the Ṭuat "are in the forms of (i.e., they represent) the births of "the god KHEPER, who is carrying his horizon to this

"City, so that he may come forth into the Eastern "Horizon of the sky."

3. Two serpents, standing on their tails, which cross each other near their tips. Their heads and necks are bent at right angles to their bodies, and in the space between them rests a disk; the serpents are called

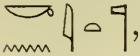


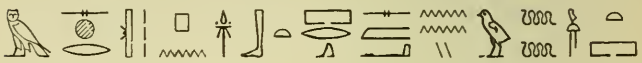
P-ānkhi. Kheper-ānkh.

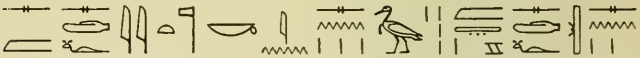
MENENUI,  . To the right is a youthful goddess wearing a White Crown, and to the left is a similar goddess wearing a Red Crown; each holds the index finger of one hand to her mouth, after the manner of children, and each is depicted in the act of sitting, but lacks a seat or throne.

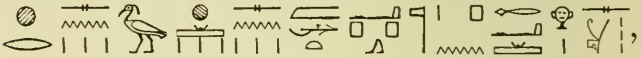
The Menenui serpents and the goddesses of the South and North.

The axe of god and the solar disk

4. An axe, symbol of "god," standing on the handle end, with a disk resting on the side edge of the head. On the left is a goddess who is steadying the axe with her left hand, and on the right is a goddess who is steadying the disk with her right hand; the names of the goddesses are NETHETH, , and KENÀT,  , respectively. Each goddess is depicted in the act of sitting, but lacks a seat or throne. The text which refers to these scenes reads:





 ,

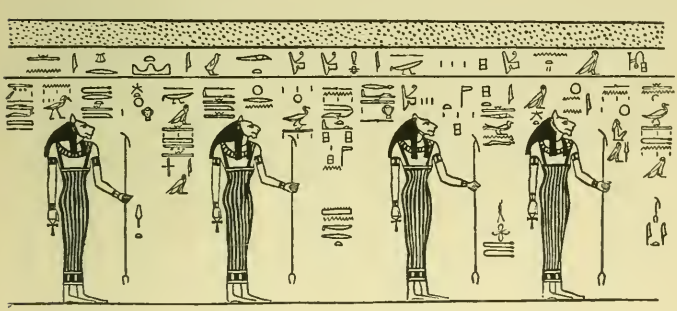
"Of those who are in this picture [the two goddesses "on] the left come forth from the double serpent "MĀNENUI, and [the two] on the right come forth from "the axe SEṬFIT. They gather together the souls on "earth, and they make pure the mighty spirits in the "Ṭuat by the hidden figures which are therein, and "[afterwards] they swallow their own spirits (or, souls) "after this great god hath passed them by."

5. Eight goddesses, who stand upright, and hold

in their right hands, and in their left; they face the ape god, whose tail is stiffened out under him in such a manner as to form a seat for him, and who holds the *utchat*, or eye of the sun, on his two hands. The first four of the goddesses have each the head of a lioness and are called:—

1. SEKHET, .

2. MENKERT, .



Sekhet. Menkert. Ḥuntheth. Usrit.

3. ḤUNTHETH, .

4. USRIT, .

The remaining four have the heads of women, and have the names of:—

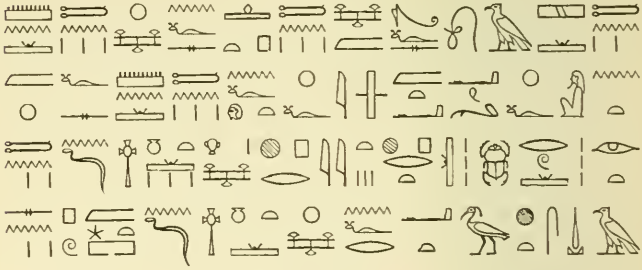
1. ABET-NETERU-S, .

2. ÁRIT-TATHETH, .

3. Āḥāt, .

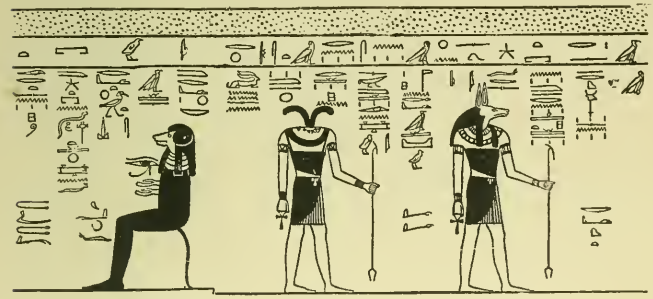
4. Themath-ermen (?), .

The name of the ape-god is Âf (?)-ermen-maat-f, . Concerning the goddesses the text says:



, "To these goddesses who make the

"reckoning of his Eye for Horus in the Ṭuat, Rā saith:—
"'Make ye strong your spirits by means of [your]
"strength, and make the reckoning of his Eye for Horus,
"stablish ye his Eye for Horus, and make ye Horus to
"unite himself to his emanation (or, to that which
"floweth from his eyes), praise ye Horus by reason of his
"Eye, and stablish ye his first Eye which is in the
"hands of the god ÁF-ERMEN-MAAT-F, and utter ye your
"words on behalf of Horus, O ye who cause to come



Áf-ermen-maat-f. Ermenui. Neb-āqet.

"into being the becomings of created things.' The work
"which they do in the Ṭuat is to utter words on behalf
"of his Eye for Horus, and to cause radiant splendour
"to proceed from it each day."

6. Eight gods, each of the first seven of whom holds ☥ in his right hand, and ⲓ in his left; their names are:—

1. ERMENUI, , who has the double object in the place of a head.

2. NEB-ĀQET, , jackal-headed.

3. ÂMEN-KHU, , hawk-headed.

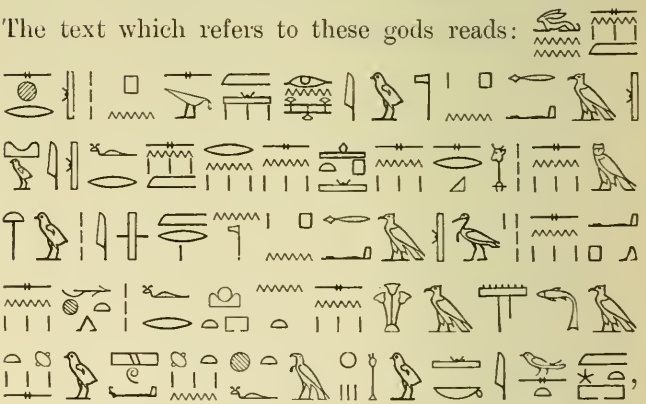
4. ḤER-SHETA-TAUI, , man-headed.

5. SEM-ḤERU, , man-headed.

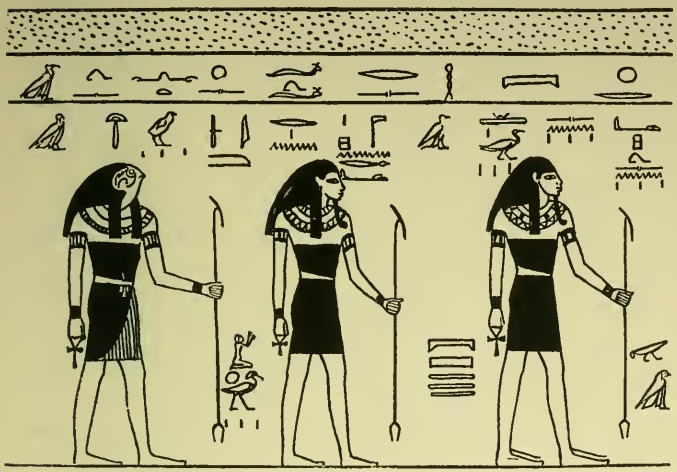
6. ÂMEN (?)-ḤERU, , man-headed.

7. KHENT-ÂST-F, , man-headed.

8. KHENT-MENT-F, , a god in mummied form, like Osiris, who wears a White Crown, and grasps a sceptre, , with both hands, which project from his bandages.

The text which refers to these gods reads:  ,

"Those who are in this picture in the forms which "Horus made—when this great god crieth out to them



Âmen-khu. Ḥer-sheta-taui. Sem-Ḥeru.

Âmen Ḥeru. Khent-âst f. Khent-ment f.

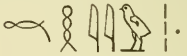
"by their names, they unite themselves and come into "life in the shades which are in the mouth of the great "god, and their souls journey onwards in his train to "the horizon. They strip the bodies of the dead of "their swathings and break in pieces the bodies of the "enemies [of Rā], and they give the order for their "destruction in the Ṭuat."

In the lower register are:—

Horus.

1. The god Horus, hawk-headed and wearing a disk, leaning on a staff.

2. Five[1] lakes of water, in each of which is submerged a male form; these figures are called the "submerged,"



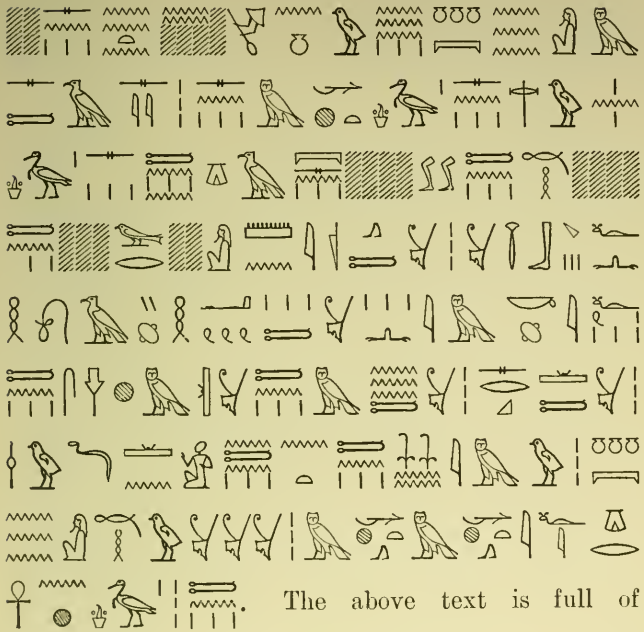
3. Three[2] lakes of water, in each of which is a male form swimming, turned over on his breast; these are called the "swimmers,"

4. Four lakes of water, in each of which is a male form floating on his back; these are called the "floaters,"

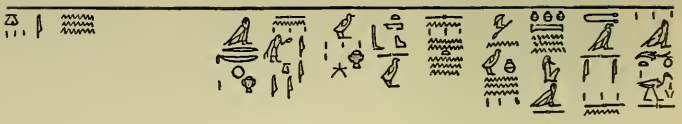
. The text reads:

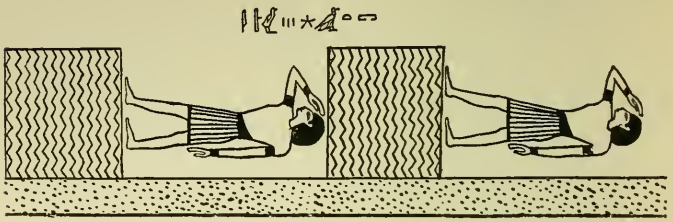
[1] These should be *four* in number.

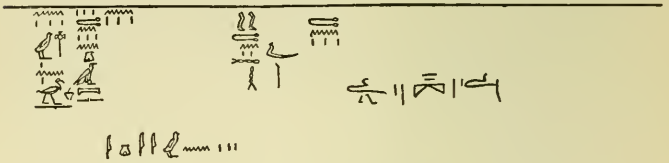
[2] These should be *four* in number.

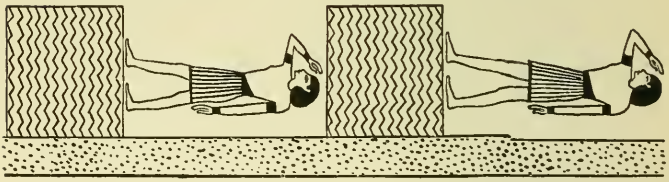


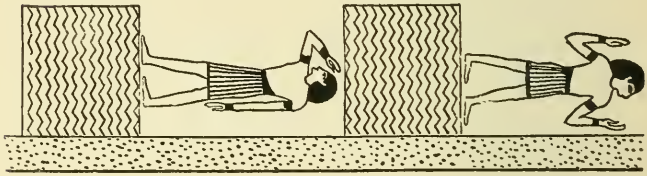
The above text is full of *lacunae*, and whole passages, consisting of several lines, are wanting; the following version from Lanzone's edition (*Le Domicile des Esprits*, pl. ii.) will be found useful in obtaining an idea of the contents of the legends which accompanied the lakes of water:





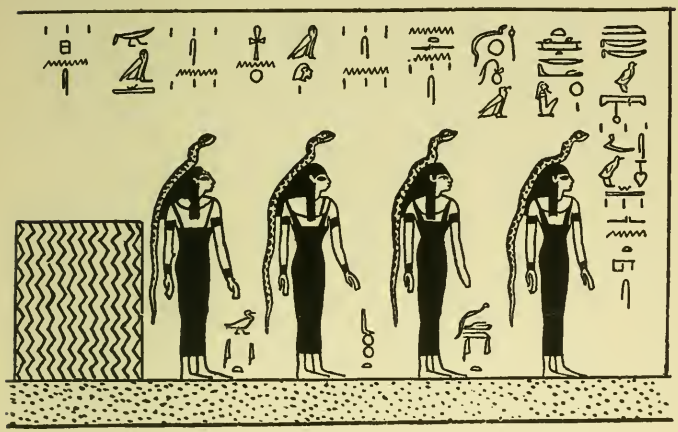






, "Horus saith "unto those who have plunged themselves beneath the "waters, and unto those who swim, and unto those "who float in Nu of the Ṭuat, 'O ye who have plunged "yourselves beneath the waters, who shine in Nu, O "ye whose hands cover your faces, who swim with "your faces turned towards the water in the Ṭuat, "whose cheeks are filled with water, O ye who paddle "in the waters of Nu, whose faces are turned up into

"the air in the following of your souls, whose souls "have been deprived of their heavenly air, and who "beat the air with your hands in order to obtain it, "O make ye your way in Nu by means of your legs, "and your thighs shall not be in any way impeded. "Come ye forth in this stream, descend ye on these "waves, fill ye ḤĀP-UR, and arrive ye at its furrows,



Ḥetemit. Bekhkhit. Tcheṭmit. Senthes.

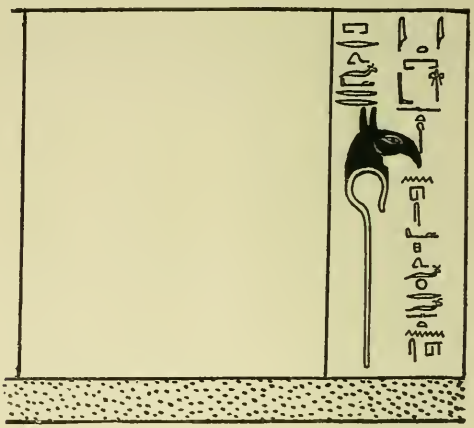
"for your members shall not perish, and your flesh "shall not decay, and ye shall have dominion over your "water, and ye shall have abundance according to my "command, O ye whose duty it is to dwell in NU, "together with those who have plunged themselves "beneath the waters, and are in [his] following, and "whose souls have life."

5. A lake of water.

6. Four female figures, each bearing a serpent on her head and shoulders; the head of each reptile is raised above the head of its bearer, and its tail hangs down her back; their names are:—

1. Ḥetemit, .

2. Bekhkhit, .

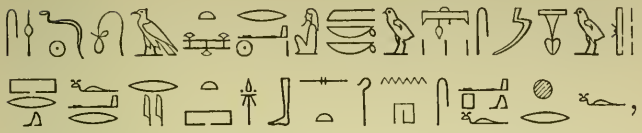


Set-neches.

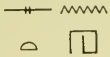
3. Tchetmit, .

4. Senthes, .

The text reads: .



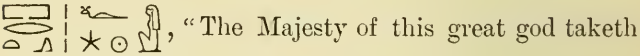
"Those who are in this picture are they whose forms "(or, figures) live by their heads. It is they who shed "light upon the road of Rā in the thick darkness, and "when he cometh forth into the Hall of the East, SET "waketh up and travelleth on with him."

7. A sceptre, , surmounted by the head of Set; its name is SET-NEHES,  , i.e., "Set who wakens."

CHAPTER XI.

THE ELEVENTH DIVISION OF THE ṬUAT, WHICH IS CALLED RE-EN-QERERT-ÂPT-KHATU.

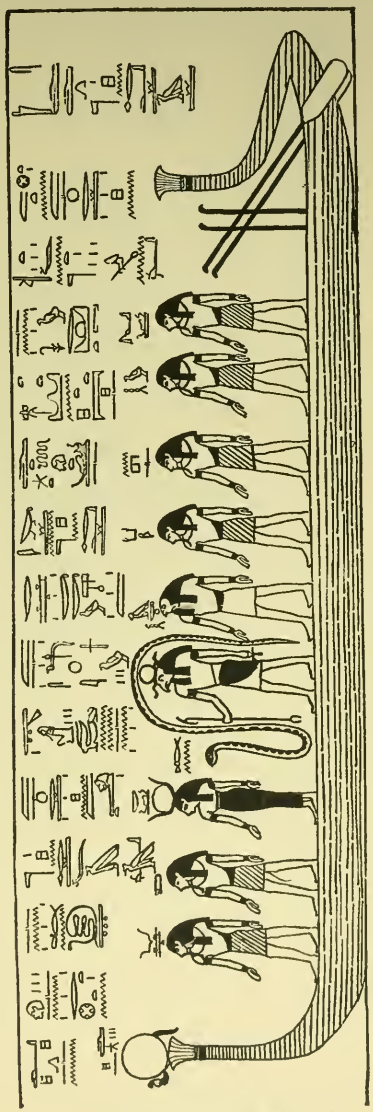
THE ELEVENTH DIVISION of the Ṭuat, which is passed through by the Sun-god during the ELEVENTH HOUR of the night, is introduced by three lines of text, which read:—

 , "The Majesty of this great god taketh "up his position in this Circle, and he addresseth

"words unto the gods "who are in it. The "name of the gate of "this City through "which this great god "hath entered is "SEKEN-ṬUATIU; the "name of this City is "RE-EN-QERERT-ÂPT-"KHATU; the name of "the hour of the night "which guideth this "great god is SEBIT-"NEBT-UÂA-KHESFET-"SEBÂ-EM-PERT-F."

In the middle register are:—

1. The boat of the sun, in which stands the god under a canopy formed by the body of the serpent Meḥen; on his head are horns and a disk. On the high prow of the boat is a disk, encircled by a uraeus, which is called PESṬU, . The text reads:

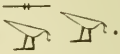


The Boat of the Sun in the Eleventh Division of the Ṭuat.

"This great "god journeyeth on his way in the City in this picture, "and his sailors, who are the gods, guide him into the "eastern horizon of the sky. The star PESṬET which "is on its boat guideth this great god into the ways of "the darkness which gradually lightens, and illumineth "those who are on the earth."

2. Twelve gods, who march before the boat of the god bearing the serpent MEḤEN on their heads; their names are:—

1. MEḤNI, .

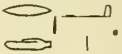
2. SEMSEM,  .

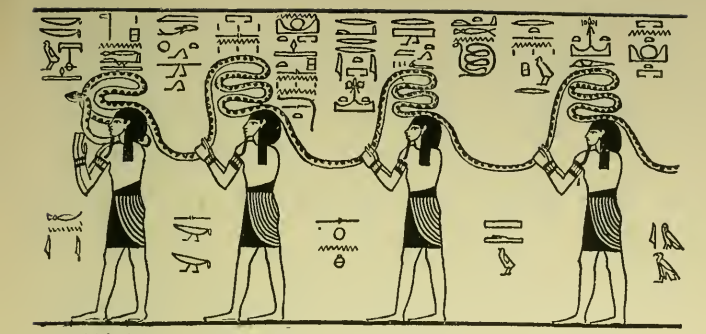
3. SEKHENNU, .

4. SHEṬU, .

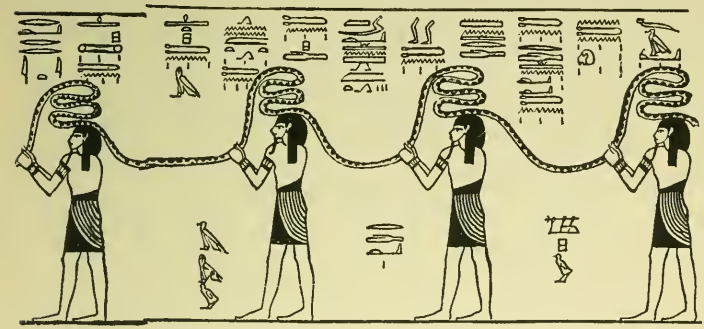
5. ÀMA, .

6. AMU, .

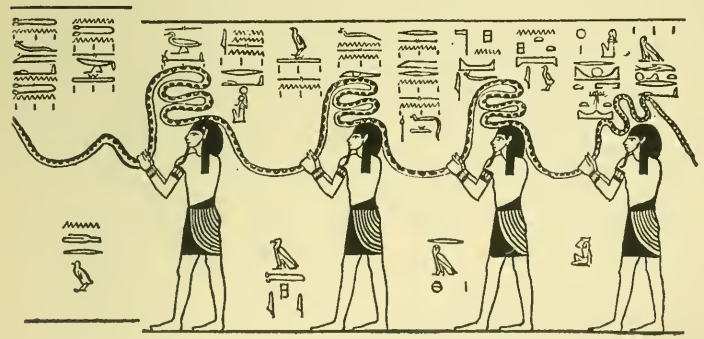
7. ERṬĀ,  .



Meḥni. Semsem. Sekhennu. Sheṭu.



Ama. Amu. Erṭā. Shepu.



Neṭeru. Athpi. Ermenu. Fa (?).

8. Shepu, .

9. Neṭeru, .

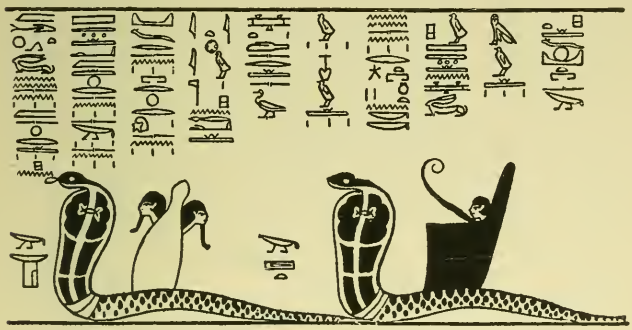
10. Athpi, .

11. Ermenu, .

12. Fa (?), .

The text reads:

, "Those who are in "this picture are in front of this great god, and they carry "the serpent Meḥen-ta on their heads into this City, and "they travel onwards in the following of Rā into the "Eastern Horizon of the sky. This god crieth unto them "by their names, and he decreeth for them what they "have to do. And Rā saith unto them:—'O ye who "keep ward over your serpent-figures with your two



Sem-Nebt-ḥet. Sem-shet.

"hands, lift ye up your heads, whose hands are strong, "whose feet are firm, who perform the journeyings "which ye are bound to make, who make long your "steps as ye go, unite ye yourselves to your offerings in "the Hall of the Eastern Horizon.' Their work is to "make the serpent Meḥen to travel to the Eastern Hall "of the Horizon, and they unite themselves to their habi-"tations after this great god hath passed through the "darkness and hath taken up his place in the horizon."

3. The serpent SEM-SHET, . On his back rests the Red Crown, and in an angle of it is a human head.

4. The serpent SEM-NEBṬHET, . On his back rests the White Crown, from each side of which projects a bearded human head. The text reads:

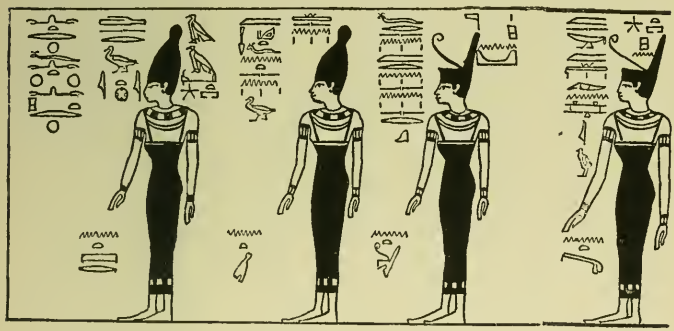
, "[These are] the hidden images of "Horus which are at the second door of the thick "darkness, [on] the holy road to Sait (Saïs). When "this great god crieth out to them (i.e., to the two "serpents) these hidden heads make their appearance, "and then they swallow their own forms (i.e., they "disappear)."

5. NEITH of the phallus, , wearing the Red Crown.

6. NEITH of the Red Crown, , wearing the Red Crown.

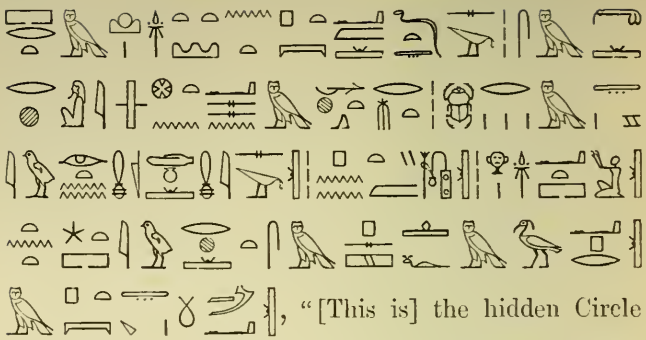
7. NEITH of the White Crown, , wearing the White Crown.

8. NEITH the Young, , wearing the White Crown. The text reads: , "Those who are in



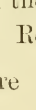
Neith the Young. Neith of the White Crown. Neith of the Red Crown. Neith of the phallus.

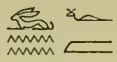
"this picture of [this] door [are] in the form which "Horus made; when this god crieth out to them "by their names they spring into life at the sound "of his voice, and it is they who guard the holy "gate of the city of SAIT (Saïs), which is unknown, "and cannot be seen, and cannot be looked at." Above the upper register is a line of text, which reads



, "[This is] the hidden Circle "of the Ṭuat through which this god maketh his "journey so that he may come forth into the Eastern "Horizon of the sky; it swalloweth eternally its images "(or, forms) in the presence of the god REKH (?), who "dwelleth in this City, and then it giveth them to "those who are born and come into being in the earth. "Whosoever shall make an exact copy of these forms "according to the representations of the same at the "eastern [portion] of the hidden Palace of the Ṭuat, "and shall know it, shall be a spirit well equipped "both in heaven and earth, unfailingly, and regularly "and eternally."

In the upper register are:—

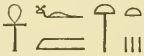
1. The god ĀPER-ḤRÂ-NEB-TCHETTA, , above whose body, at the neck, is a disk from which proceed two human heads, the one wearing the White Crown and the other the Red Crown; in his right hand he holds the sceptre  , and in the left the

emblem of "life," . The text reads: 

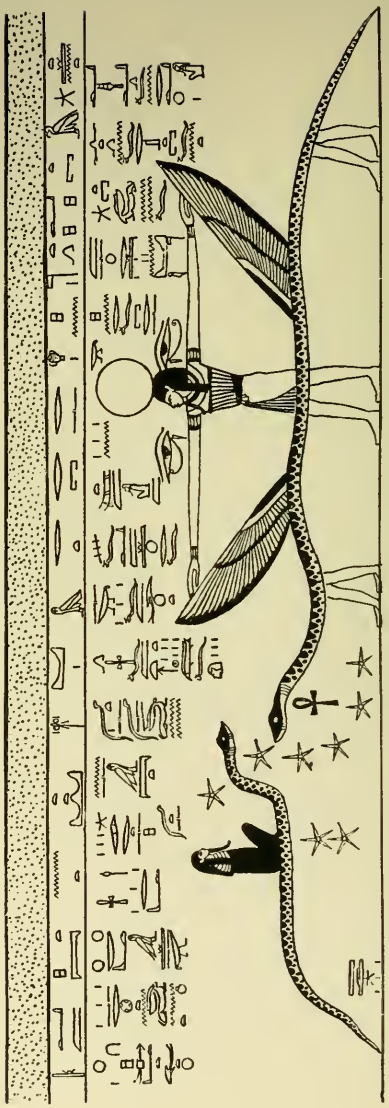
, "He who is in this picture standeth up for Rā, "and he never departeth from his place in the Ṭuat."

2. A huge serpent, with two pairs of human feet and legs, and a pair of large wings. By its side stands a god with a disk upon his head, and on each side of his head is an *utchat*, ; his hands are stretched out at right angles to his body, and each hand touches the end of one of the serpent's wings. The text reads:

The god Āper-ḥrā-neb-tchetta.

, "When this god crieth out to him that is in "this picture, the form (or, image) of the god Tem pro-"ceedeth from his back; but afterwards it swalloweth "itself (i.e., disappeareth)." The words  , &c., may form the name of the winged serpent.

3. A serpent, with a mummied god seated on his



back; above the god is written "TCHET-S," i.e., "its body," and by the tail of the serpent is SHEṬU, . The text reads: , "TCHET-S "herself is above "the stars (i.e., the "eight stars which "are about the "heads of the two "serpents); her "work is to cast "the living ones to "Rā every day; she "then swalloweth

"her forms in this City of the ELEVENTH HOUR, [and "she is] one of those who follow the god."

4. The god ṬEPUI, , i.e., the "Two-headed"; one head faces to the right and the other to the left.

5. The god KHNEM-RENIT, , ram-headed, holding in his right hand, and in his left.

6. The god NERTA, , with both hands raised in adoration.

7. The god ĀĀUI-F-EM-KHA-NEF, , who has two snakes' heads in the place of a human head; his hands and arms are concealed.

8. The god ÀPT-TAUI, ; his hands and arms are concealed.

The god Ṭepui.

9. The god MER-EN-ĀĀUI-F, , in form similar to the preceding.

10. The god ÀU-EN-ĀĀUI-F, , in similar form.

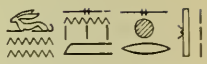
11. The god RESET-ÀFU (?), , in similar form.

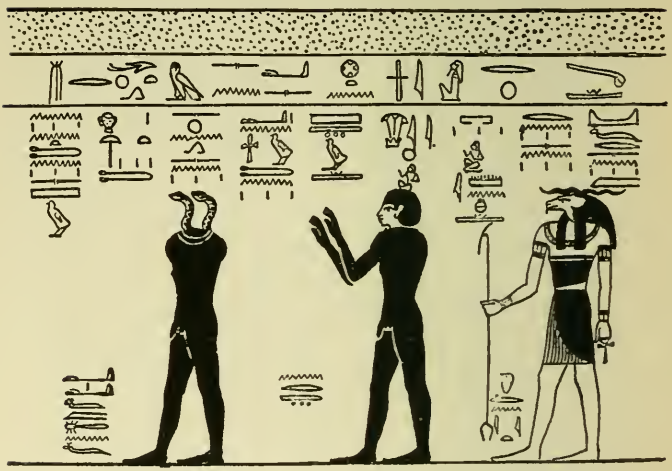
12. The god ṬUA-ḤERU, , in similar form.

13. The god MAĀ, .

14. The god MESEKHTI, .

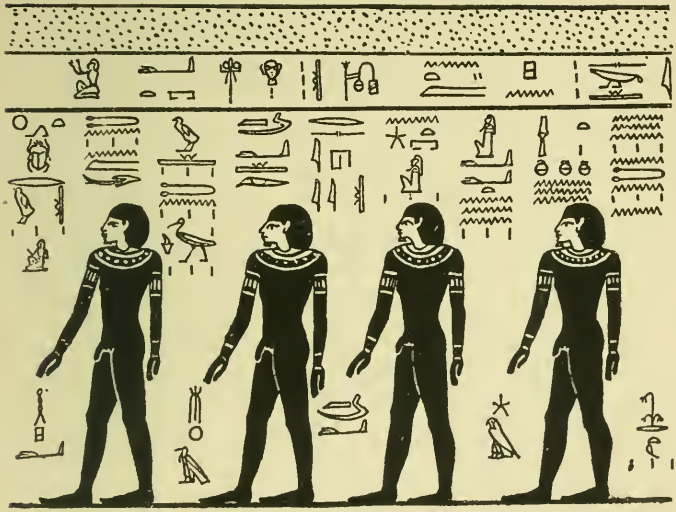
15. The god ḤEPĀ, .

The text which refers to these reads: 



Aāui-f-em-kha-nef. Nerta. Khnem-renit.

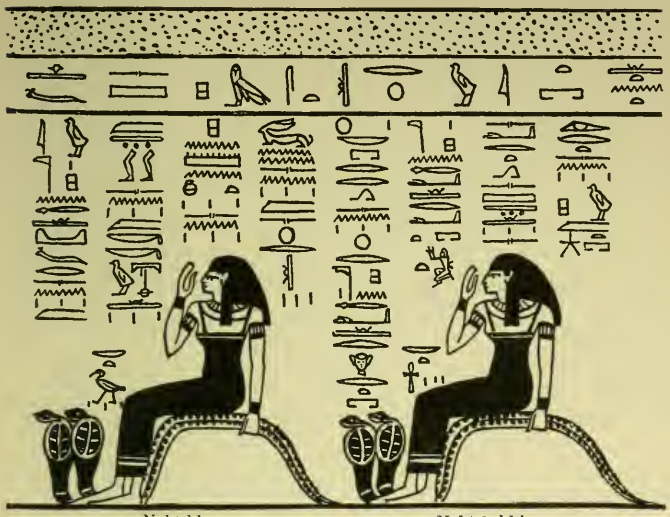
Ḥeset-âfu. Âu-en-âāui-f. Mer-en-âaui-f. Âpt-taui.



Ḥepā. Merekhti. Maā. Ṭua-Ḥeru.

, "Those who are in this "picture doth this great god call by their names, "[saying]:—'My hidden appearances and my secret "radiance cause your life, O ye who advance to your "shadows, who are free to move or are shrouded in "respect of the arms by the Form in his holy places, "whose breaths are of the utterances of my mouth, "which giveth life and ye speak therewith, whose "offerings are on my boat whereon your souls live, ye "who have water at the source (?) of Nu wherein the "dwellers in the Ṭuat wash with shouts of joy, perform "that which it is your right to do, and let your souls "be in the following of [my] created things.' Their "work in the Ṭuat is to make to advance the hidden "things of this great god to the hidden House each "day when they appear with this great god in the "upper heaven."

16. A goddess, seated on the backs of two serpents,



Nebt-khu. Nebt-ānkhiu.

Mer-ent-neteru. Nert-ābui.

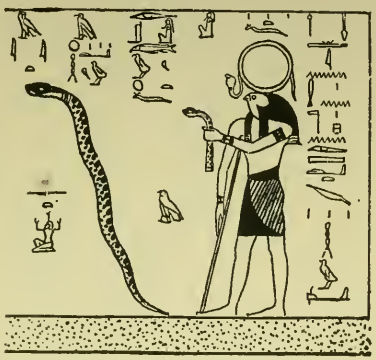
which lie side by side, and appear to issue from her feet; her left hand grasps the body of one serpent, and her right is held up before her face. Her name is NEBT-ĀNKHIU, . In front of her are three other goddesses, who are similarly seated; their names are NEBT-KHU, , NERT-ĀBUI, , and MER-ENT-NETERU, . The text reads:

"Those who are in this picture have their arms on the "earth and their feet and legs in the darkness. When "this great god crieth to them in their own bodies, "they utter cries; they do not depart from their "places, but their souls live in the word of the forms "which come forth from their feet every day. When "the shades appear, the winds which are in the Ṭuat "cease from the faces of these goddesses."

In the lower register are:—

1. Horus, hawk-headed and wearing a disk, leaning

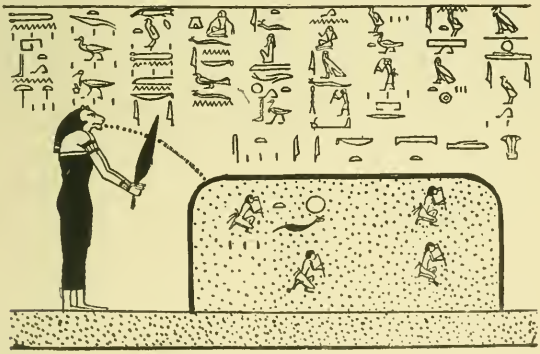
with his right shoulder upon a long staff, and holding in his left hand a boomerang, one end of which is in the form of a serpent's head.



Horus and the serpent Set-ḥeḥ.

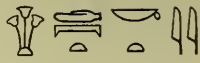
2. A huge serpent, called the "Everlasting SET," , standing upon his tail.

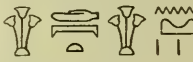
3. A large pit, with a vaulted roof, filled with fire, wherein "the enemies," , of Rā are being consumed; the name of the pit is ḤAṬET-KETITS,



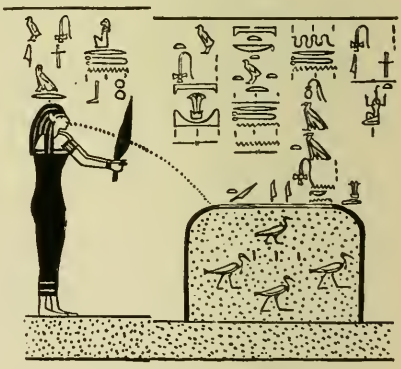
The pit of fire, Ḥatet-ketits.

The pit of fire, Ḥaṭet-ḥanṭu-s.

 , and is presided over by a goddess with the head of a lioness, who holds in her hands a large knife, and pours fire into it from her mouth.

4. A smaller pit, with a vaulted roof, filled with fire, wherein "the enemies" are being consumed; the name of the pit is ḤAṬET-ḤANṬU-S,  , and it is presided over by a goddess with a human head, who holds in her hands a large knife, and pours fire into it from her mouth.

5. A pit similar to the above, wherein "the souls," , are being consumed; the name of the pit is ḤAṬ-NEKENIT, , and it is presided over by a goddess as in No. 4.

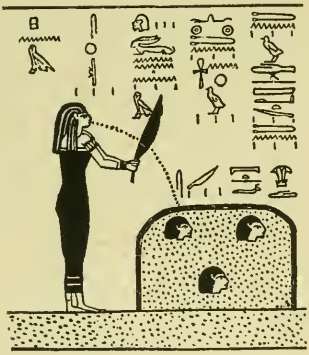


The pit of fire, Ḥaṭ-nekenit.

6. A similar pit, wherein "the shades (or, shadows)" are being consumed; the name of the pit is ḤAṬ-NEMMÂT-SET, , and it is presided over by a goddess as in No. 4.

7. A similar pit, wherein "the heads," , are being consumed; the name of the pit is ḤAṬ-SEFU-S,

The pit of fire, Ḥaṭ-nemmât-set.



The pit of fire, Ḥaṭ-sefu-s.

, and it is presided over by a goddess as in No. 4.

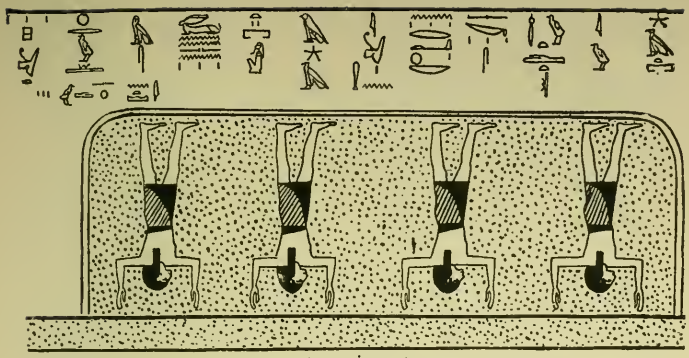
8. A very large pit, with a vaulted roof, filled with fire, in which are immersed, head downwards, four male figures; the name of this pit is ÂNT-SEKHEṬU, , i.e., "the valley of those who are turned upside down."

9. Four goddesses, each one with the sign for "eastern desert" on her head; their names are:—

1. PESI, .
2. REKḤIT, .
3. ḤER-SHĀU-S, .
4. SAIT, .

10. The god ḤER-UTU-F, , holding a sceptre, , in his left hand, and the sign of "life," , in his right.

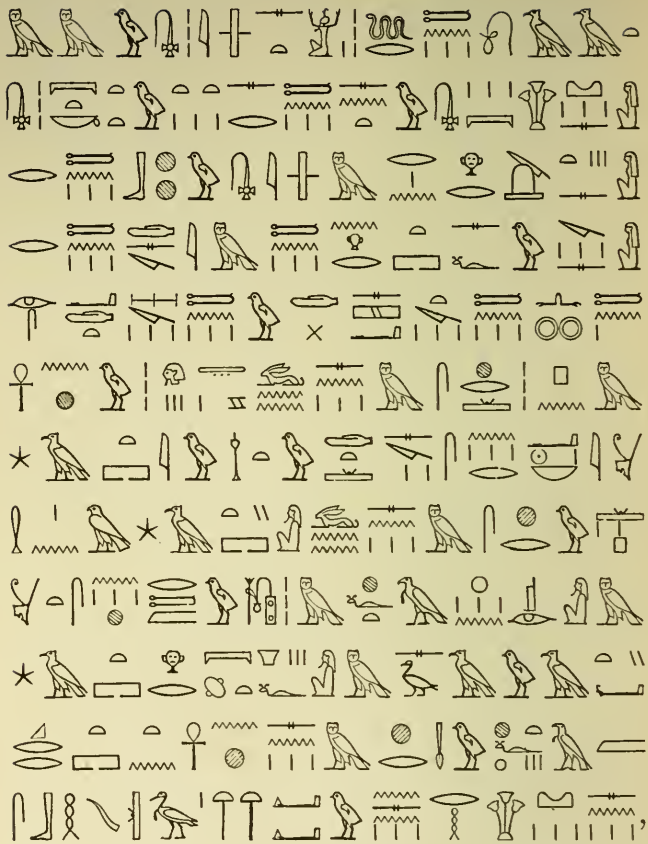
The text reads:



The pit of fire, Ânt-sekheṭu.

Ḥer-shâu-s. Rekḥit. Pesi.

The god Ḥer-utu-f. Sait.



"The Majesty of this god uttereth the decree, [say-
"ing]:—'Hack in pieces and cut asunder the bodies
"of the enemies and the members of the dead who
"have been turned upside down, O my father Osiris
". . . . . and let me come forth from it. My

"father having [once] been helpless hath smitten you, "he hath cut up your bodies, he hath hacked in pieces "your spirits and your souls, and hath scattered in "pieces your shadows, and hath cut in pieces your "heads; ye shall never more exist, ye shall be over-"thrown, and ye shall be cast down headlong into the "pits of fire; and ye shall not escape therefrom, and "ye shall not be able to flee from the flames which are "in the serpent SET-ḤEḤ.

"'The fire of ḤERT-KETTUT-S is against you, the "flames of ḤERT-ḤAṬU-S are against you, the blazing "heat of ḤERT-NEMMÂT-S is against you, ḤERT-SEFU-S "is against you, and she stabs at you, and hacks you "in pieces, and cuts you up in such wise that ye shall "never again see those who are living upon the earth.'

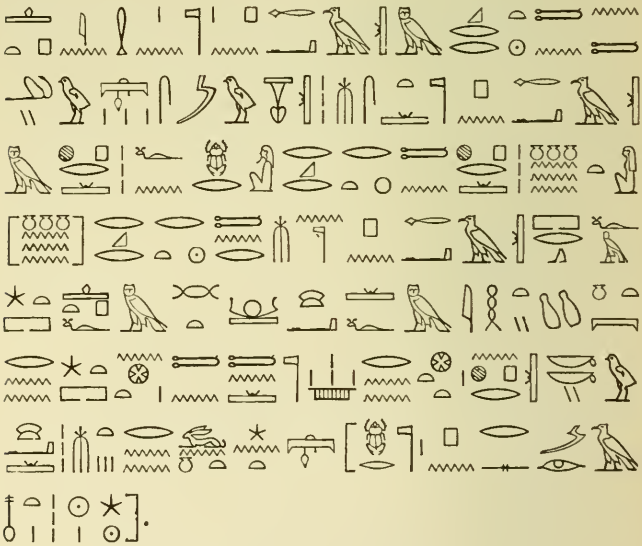
"As for those who are in this picture in the Ṭuat, it "is the Majesty of ḤERU-ṬUATI who giveth the order "for their slaughter each day.

"Those who are in this picture, who are depicted "with the enemies of Osiris of the Ṭuat, and with "ḤER-UTU-F, who is the guardian of this Circle, live by "means of the voice of the enemies, and by the cries of "entreaty of the souls and shadows which have been "placed in their pits of fire."

CHAPTER XII.

THE TWELFTH DIVISION OF THE ṬUAT, WHICH IS CALLED THEN-NETERU.

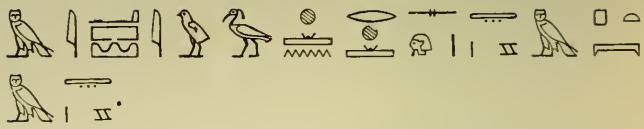
THE TWELFTH DIVISION[1] of the Ṭuat, which is passed through by the Sun-god during the TWELFTH HOUR of the night, is introduced by three lines of text, which read :—



See Lanzone, *Domicile*, pl. v.

"The Majesty of this great god "taketh up his position in this "Circle, which is the uttermost "limit of thick darkness, and this "great god is born in his form of "Kheperá in this Circle, and Nut "and Nu are in this Circle for the "birth of this great god when he "cometh forth from the Ṭuat and "taketh up his position in the "Māṭet Boat, and when he riseth "up from the thighs of Nut. The "name of the Gate of this City is "THEN-NETERU. The name of this "City is KHEPER-KEKIU-KHĀU-"MESTU. The name of the hour of "the night wherein this god cometh "into being is MAA-NEFERT-RĀ."

Above the whole scene is a line of hieroglyphics, which describes it as:—



"The hidden Circle in the Ṭuat wherein this great "god is born; he cometh forth into the pool of Nu, "and he taketh up his place in the body of Nut. "Whosoever shall make a copy thereof according to "the copies which exist in writing upon the east [wall

The Boat of the Sun in the last hour of the Night.

"of] the palace, and shall know it upon earth, it shall "act as a magical protector for him both in heaven and "upon earth."

In the middle register are:—

1. The boat of the sun, in which stands the god under a canopy formed by the body of the serpent Meḥen; on his head are horns and a disk. In the fore part of the boat is the beetle of Khep[r]à, ,

i.e., Kheperà, which takes the place of the solar disk that rested on the prow of the boat in the Eleventh Hour.

The text reads:

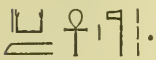
"This great god in this picture journeyeth along "through this City by means of the faithful servants "(*ăm khiu*) of this hidden image ĀNKH-NETERU. His "gods draw him along by a cord, and he entereth into "his tail and cometh forth from his mouth, and cometh "to the birth under the form of Kheperà, and the gods "who are in his boat [do] likewise. He taketh up his "place on the face of the hidden image of the horn (or, "forehead) of the sky at the end of the thick darkness, "and his hands seal up the Ṭuat. Then this great god "taketh up his position in the Eastern Horizon of "heaven, and Shu receiveth him, and he cometh into "being in the East."

2. Twelve gods, who are occupied in towing along the boat of the Sun, each with his head turned behind him and looking at the boat; their names are:—

1. Ḥeru, .
2. Shemsu, .
3. Thenâ, .
4. Beq, .
5. Âu-ānkhiu-f, (?) .
6. Sebeḥu-f, .
7. Âḥâ-rer, .
8. Âmkhui, .
9. Neb-âmakh, .
10. Seki (?), .
11. Ḥeq-nek-mu, .
12. Âu, .

The text which refers to these reads:

"Those who are in this picture draw this great god "through the tail (or, bowels) of the serpent Ānkh-"neteru. The loyal servants of Rā who are in his "following are the product of his hands, and they are "born on the earth each day after the birth of this "great god in the eastern portion of the sky. They "enter into this hidden image of Ānkh-neteru in "the form of loyal servants, and they come forth in "the renewed forms of Rā every day. When they "tarry upon the earth it is an abomination to them to "utter the name of the god."

3. The monster serpent KA-EM-ĀNKH-NETERU,  .

4. Twelve goddesses, who are occupied in towing the boat of the sun through the body of the serpent KA-EM-ĀNKH-NETERU; each has her head turned behind her, and is looking at the boat. Their names are:—

1. STAT, .

2. KHERU-UTCHAT, .

3. KHET, .

4. SPERT-NETER-S, .

5. NEBTÂMT, .

6. NEB-TCHETTA, .

7. ḤETIT, .

8. ĀNKHET-ERMEN, .

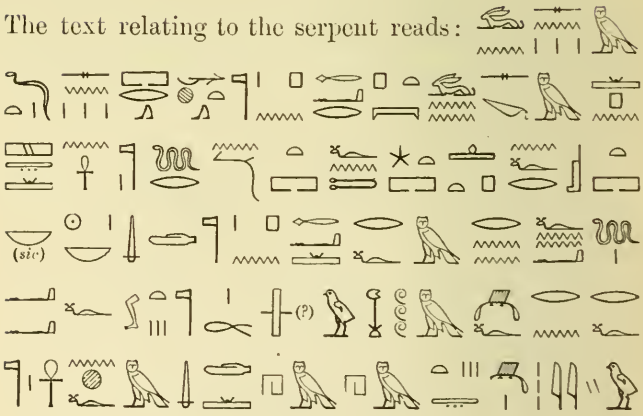
9. KHERUT-ṬEP (?), .

10. ḤETEP-EM-KHUT-S, .

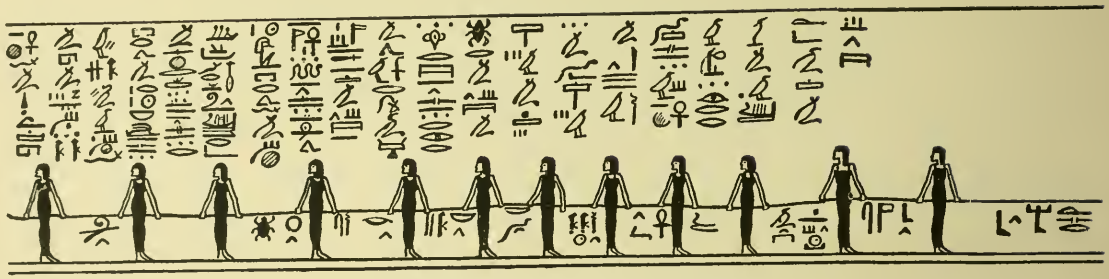
11. BET-NETER-S, .

12. ṬESER-ÂBT, .

The text relating to the serpent reads:

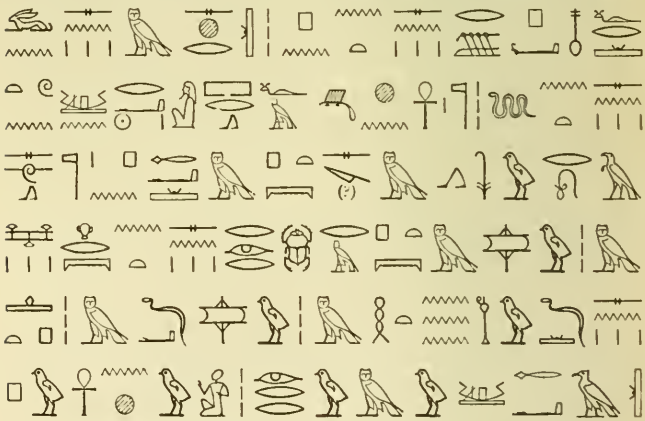


Twelve gods of the last hour of the night



Twelve goddesses of the last hour of the night.

, "Those "who are here are they who have their bodies, and "they come forth in the following of this great god "into heaven. This is the hidden image of the "serpent Ānkh-neteru, which is by his den in the "Ṭuat, and he resteth in [his] place every day. This "great god speaketh to him in [his] name of Nā, "[and the space covered by] his forepaws and legs is "one thousand three hundred cubits long . . . . . ; "he liveth upon the sound of the rumblings "of the earth. The servants who are loyal to his "service come forth from [his] mouth every day." The text relating to the twelve goddesses reads:

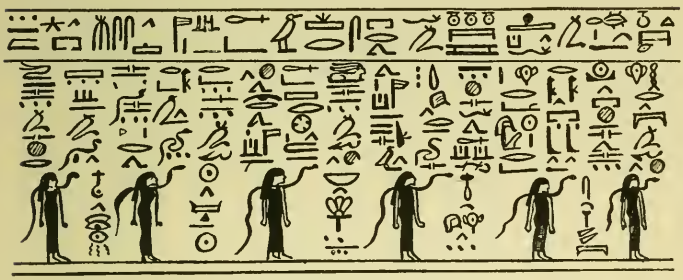


, "Those who are in this picture take the "towing rope of the boat of Rā when it cometh forth

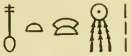
"from the serpent Ānkh-neteru, and they tow this "great god into the sky, and lead him along the ways "of the upper sky. It is they who make to arise in "the sky gentle winds and humid breezes, and it is "they who order those who live [upon earth] to place "themselves in the great boat in the sky."

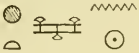
In the upper register are:—

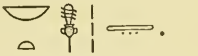
1. Twelve goddesses, each of whom stands upright, and bears on her shoulders a serpent which belches forth fire from its mouth; their names are:—



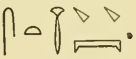
Six goddesses with fiery serpents.

1. Nefert-Khāu,  .

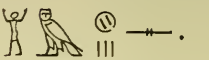
2. Khet (?)-uat-en-Rā,  .

3. Nebt-seshesh-ta,  .

4. Nefert-ḥer-ṭept, .

5. Seuatchet-Āṭebui-pet,  .

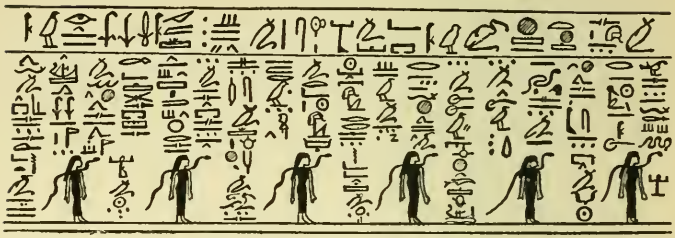
6. Ḥāt-em-taui-s, .

7. Qat-em-sepu-s,  .

8. Sekhet-em-khu-s, .

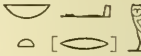
9. Ḥāāt-em-sepu-s, .

10. Khet-ānkh (?)-f, .

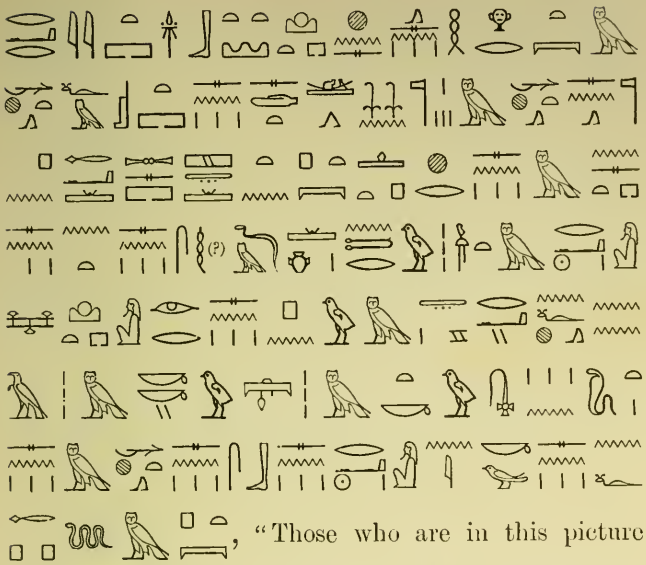


Six goddesses with fiery serpents.

11. Pert-em-âp, .

12. Nebt-ār-em-uâa-âbt,  .

The text reads:



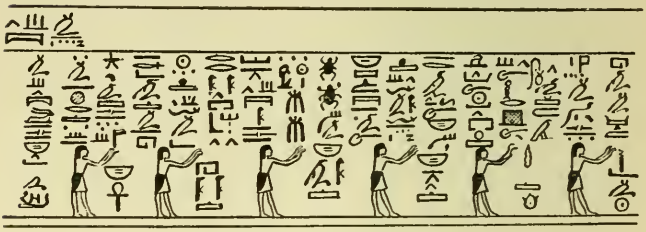
, "Those who are in this picture "with their own bodies, and from whom their uraei "emerge, are in the following of this great god when "he setteth out for this City. They follow after this "god, and the flames which issue from their mouths "drive away Āpep on behalf of Rā into the Hall of "the East of the Horizon. They journey round about "the upper heavens in his following [remaining] in "their places, and they restore these gods after this "great god hath passed by the hidden chamber of the "sky, and then they take up their positions [again] in "their own abodes. They give pleasure to the hearts "of the gods of Ȧmentet through Rā-Ḥeru-khut, and "their work upon the earth is to drive away those who

"are in the darkness by the flames of their uraei which "are behind them, and they guide Rā along, and they "smite Āpep for him in the sky."

2. Twelve gods, each of whom stands upright, and has both hands raised in adoration before him; their names are:—

1. NEB-ĀNKH, .

2. HI, .



Six gods who praise Rā at dawn.

3. NEB-ÀA, .

4. NEB-ṬUAT, .

5. NETCHEM-ÀB, .

6. ḤĀM, .

7. UA-ÀB, .

8. ḤUNNU, .

9. SENSÂBT, .

10. MA-ṬEPU-NETERU, .

11. THES-ṬEPU-NETERU, .

12. ḤEKENU, .

The text reads: .

Six gods who praise Rā at dawn.

"Those who are in this picture sing praises unto this "great god from dawn, when he taketh up his position "in the Hall of the east of the sky. They say unto "Rā, 'O thou who art the producer of [thine own] "birth, who dost bring into being [thine own] being, "[lord of] homage of every soul . . . . ., Heaven be-"longeth to thy soul, which taketh up its place therein, "and the earth belongeth to thy body, thou lord of "homage. Thou sailest over the Horizon, thou takest "up thy place in thy shrine, the gods in their bodies "praise thee; descend thou into the sky and take thou "thy two souls through thy magical protectors.' The "work of these gods in the Ṭuat is to praise this great "god, and they stand in this City and they count up "(or, verify) the gods of the country of Māfket (i.e., "Sinai). They descend (?) to earth [before] Rā after "he hath taken up his position in the sky and doth "rise upon the eyes of mankind in their circles."

In the lower register are:—

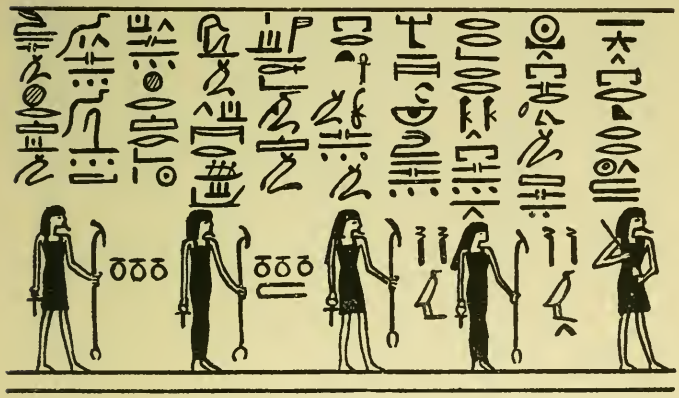
1. The god Nu, ⲟⲟⲟ, holding and in his left and right hand respectively.

2. The goddess NUT, , holding and .

3. The god ḤEḤU, , holding and .

4. The goddess ḤEḤUT, , holding and .

5. The god ṬEBAI, , man-headed, and holding an oar, or paddle.



The gods who receive Rā.

A god of a paddle.

6. The god QASHEFSHEF, , man-headed and holding a paddle.

7. The god NEHUI, , crocodile-headed, and holding a paddle.

8. The god NI, , with the heads of two birds, and holding a paddle.

9. The deity NESMEKHEF, , in the

form of a serpent, which pours forth fire from its mouth.

10. The god NEBÂ-KHU, , man-headed, and holding a paddle.

11. The god KHENTI-THETH-F, , man-headed, and holding a paddle.

12. The god ĀḤĀ-ÂB, , man-headed, and holding a paddle.

13. The god ṬUATI, , man-headed, and holding a paddle.

14—23. Ten gods, each with his hands raised in adoration; their names are:—

ṬES-KHU, .

THEMA-RE, .

ÂĀKHEBU, .

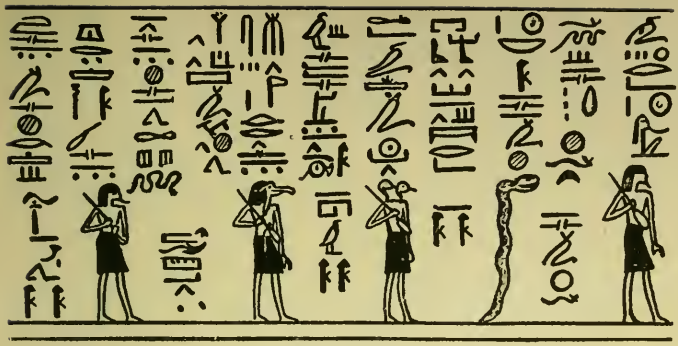
SEKHENNU, .

ERMENU, .

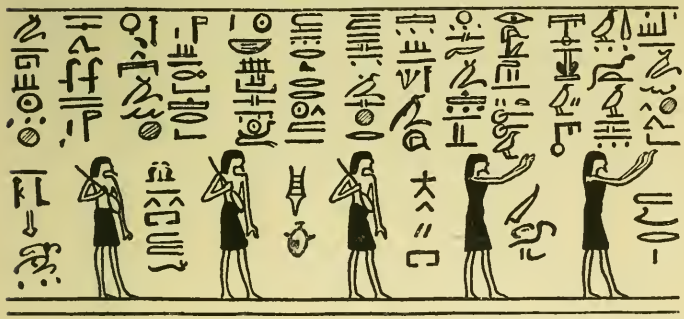
KHENNU-ERMEN, .

BUN-Ā, .

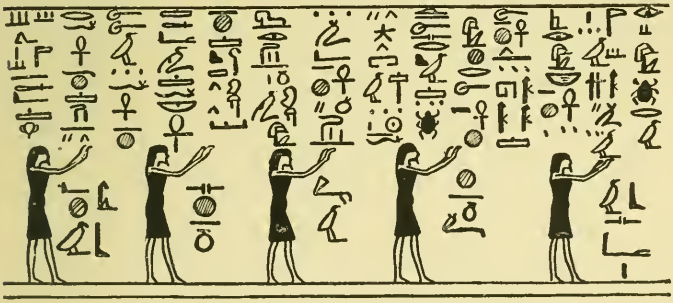
KHU-RE, .



Gods of paddles.



Gods of paddles. Gods who praise Rā at sunrise.

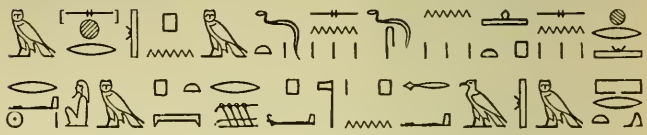


Gods who praise Rā at sunrise.

ÂTHEP, .

ÂM-NETER, .

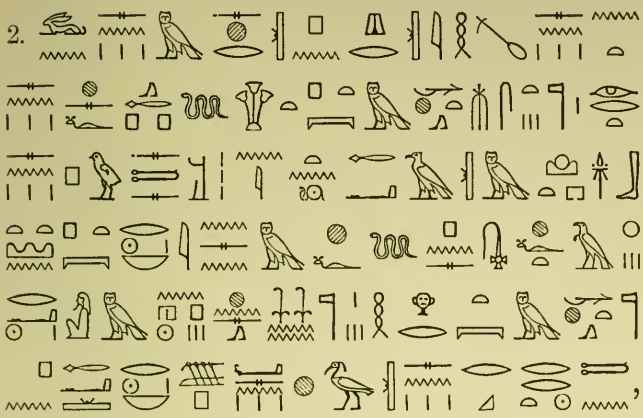
The texts relating to these gods read:—1.



Gods who praise Rā at sunrise.

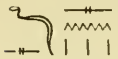
, "Those "who are in this picture in their own bodies join "themselves unto Rā in the sky to receive this "great god at his coming forth among them in the "east of the sky each day. They themselves belong "to their Halls of the Horizon, but the forms which

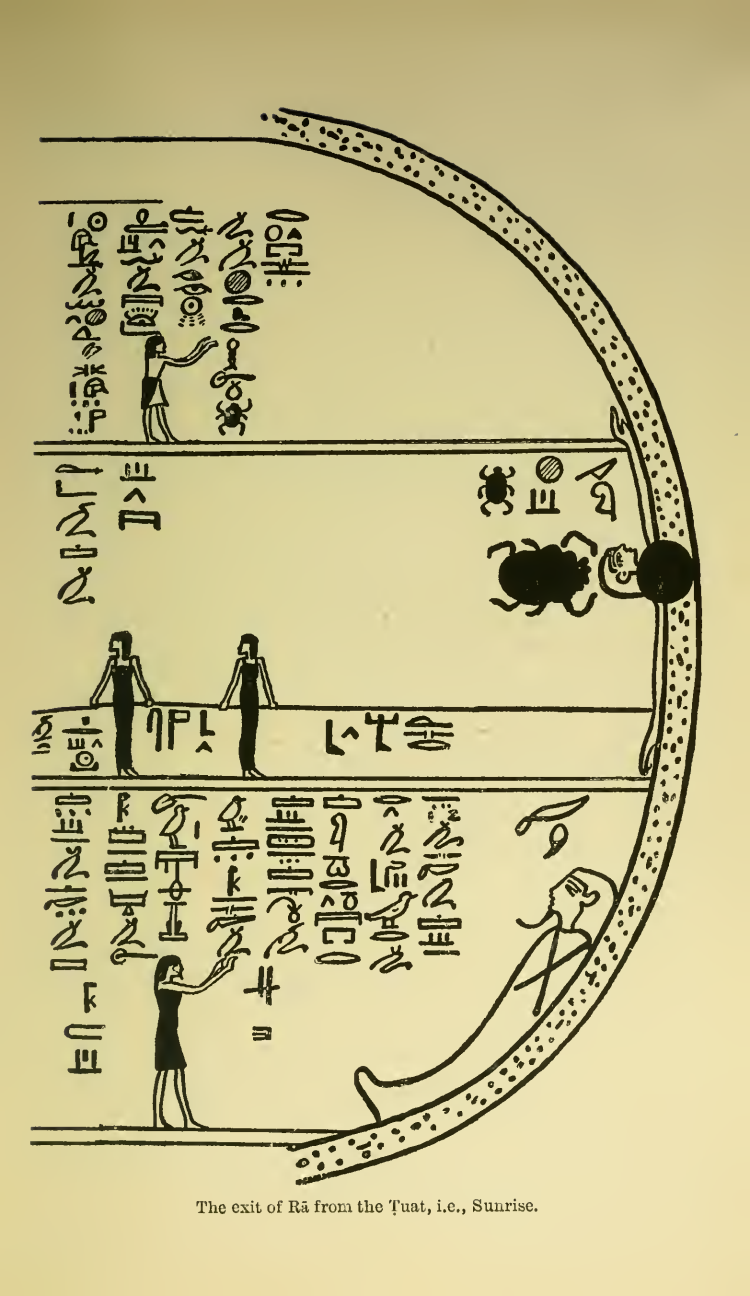
they have in the Ṭuat [belong to] this Circle."

2. 

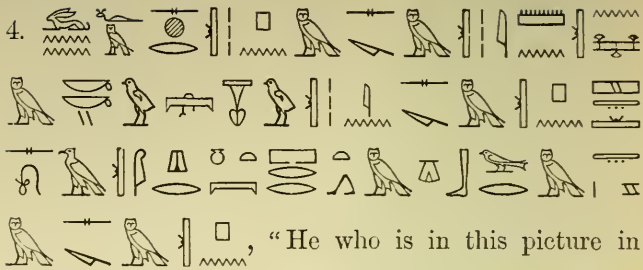
"Those who are in this picture with their paddles drive
"Āpep to the back of the sky, after the birth of the god.
"Their work is to hold up the Great Disk in the Eastern
"Horizon of the sky every day. Behold the serpent
"SENMEKHEF which burneth up the enemies of Rā at
"the dawn! These gods go round about the heights of
"heaven in the following of this great god every day,
"and they receive their protection for this Circle."

3.

 , "Those who are in this picture are behind "the image of Osiris, who is over the thick darkness. "These are the words which this god saith unto them "after this great god hath journeyed by it:—'Life [to "thee], O thou who art over the darkness! Life [to "thee] in all thy majesty! Life [to thee], O governor "of Âmentet, Osiris, who art over the beings of "Âmentet! Life to thee! Life to thee! O thou who "art over the Ṭuat, the winds of Rā are to thy nostrils, "and the nourishment of Kheper is with thee. Thou "livest, and ye live. Hail to Osiris, the lord of the "living, that is to say, of the gods who are with Osiris, "and who came into being with him the first time.' "Those who are behind this hidden Image in this "Circle wherein he liveth have their nourishment "from the words of this god in their own Ṭuat."



The exit of Rā from the Ṭuat, i.e., Sunrise.

4. 

, "He who is in this picture in "the invisible form of Horus in the thick darkness, "is the hidden image which Shu lifteth up beneath "the sky, and Ḳeb-ur cometh forth in the earth in "this image."

24. The end of the Ṭuat, which is represented by a semi-circular wall or border formed of earth and stones, or perhaps granite. At the middle point of this border is the disk of the sun which is about to rise on this world, and joined to it is the head of the "image of Shu," , with his arms stretched out along the rounded border of the Ṭuat. Above his head is the beetle, symbol of Khep[er], , who has emerged from the boat of the Sun-god, and below is the "image of Áf," , that is to say, the body of the night Sun-god, which has been cast away.

END OF VOL. I.

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